CONFIRMATION REVIVED.

AND

DOOMS-DAY BOOKS OPENED.

In two SERMONS,

The one Preach'd at *Coventry* before the Right Reverend Father in God, *JOHN*, Lord Bishop of *Lichfield* and *Coventry*: Upon his first performance of CONFIRMATION in that City, *June* 23. 1662.

The other Preach'd at *Warwick* before the Right Honourable the *JUDGES* of *Assize* for that Circuit, upon the 24. of *July* next following.

By *John Riland*, Arch-Deacon of *Coventry*, and sometime Fellow of St. *Mary Magdalen*-College in *Oxon*.

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To the READER.

THE World is *bad* enough already, but if reproved, becomes much *Worſe*; That which was of God ordained to work the *Cure*, now ſerving for little elſe, but to Enflame the *Diſeaſe*. Every ſlight Sore, by a reproof is preſently *Anger'd* into an Incurable Ulcer; and, as if all our Patients had been formerly Diſciples trained up in the *School of one Tyrannus*, the Doctors muſt *Suffer*, not becauſe *theſe* cannot heal, but *thoſe* will not be healed; whileſt in lieu of a *Servâſtis*, nothing is returned but---*me Occidiſtis amici.*

If the *Sea* be not more merciful to S. *Paul*, than the *Souldiers*, for all his faithfulneſs in *Predicting*, and care in *Preſerving*, he may drown in his *own Blood*, and ſave the hazard of any other *ſhip-wreck*. Act. 27. 42.

All Scripture is *profitable for Correction*, &c. But our ſtrange *Incorrigibleneſs* ſeems to make 2 Tim. 3. 16.

that Scripture *Unprofitable*, which ſaith ſo. For as it is with *Scythians*, if they *Breathe* a Vein under the *Tongue*; ſo is it with Chriſtians, if we draw the *leaſt Blood* from under the *Ear*, it produceth a *Perpetual Barrenneſs*.

Thoſe that can Laugh and *Grin*, when they hear *Others*, will as certainly *Gnaſh* upon the Preacher when they hear *themſelves* reproved.

*Dean of *Wells*. Therefore was it of late moſt *Seaſonably obſerved, concerning that Solemn Proteſtation

2 Cor. 1.23. of the Apoſtle, *viz. I call God for a record upon my Soul, that to ſpare you, I came not as yet to* Corinth.

The reaſon whereof was, becauſe if he had come, he muſt have been conſtrained to uſe *Severities* upon their *Diſorders*; which if, Ineffectual, his *coming* had *Encreaſed*, not *their Sins* only, but their *Judgments*. Indeed, upon that very account it was, that the Author of theſe Sermons (being Commanded to theſe Publique Services) made it his care to Fix upon the moſt *Sparing* and Merciful Themes he could meet withal.

Two arrows he ſhot and *ſent* abroad heretofore; what ever *thoſe* did, *theſe* that are now *Sending* after them are *far enough over* from *hitting* or *hurting* any. *Balms*, if any here be

be, certainly they are ſuch as will not *break mens Heads.*

When *Moſes* could be *no longer hid*, look, what his *Mother* did by him, the ſame is our *Church* put to do by her *too-big-grown Children*, Only to *ſet ſome* to obſerve their *Floatings*, and ſee if any unexpected Hand of Providence, may yet pull them on ſhoar. Exod. 2. 3, 4.

Thus, thoughour *Ship-men* doe ſtill *Abide* in the Ship; yet are they forc'd to let *her Drive*. And the *Philiſtine Kine* muſt be *turned* up, to ſee if *of themſelves*, they will take the *ſtraight way to Beth-ſhemeſh*. 1 Sam. 6. 12.

He, whoſe Power it was of old, to turn the hearts of the Fathers to the Children, *might it be his* Work *in our Dayes, to turn the hearts of the* Children *to the* Fathers; *and at laſt perſwade* Japhet to dwell in the *Tents of* Shem: *which as it ſhould be the endeavour of our Souls, ſo alſo, the cheif* deſire of our Eyes; *and would be a ſpectacle full as Pleaſing as* S. Paul in the Pulpit, *but far more then* Rome in her Flouriſhing; *To the* Hindering *of the* one (*according to our preſent meaſure*) *and the* haſtening *of the* other, *nothing does more contribute than theſe our* divided dwellings.

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Jan. 17. $166\frac{2}{3}$.

M. Franck S. T. P. R°.
in Christo Patri Dom.
Episc. *Lond.* à Sacr. Dom.

CONFIRMATION REVIVED.

Pſal. 1. 3.

And he ſhall be like a tree planted by the Rivers of Waters, which bringeth forth his fruit in his Seaſon.

THE Scripture, ſaith a Father, is like unto a large compleat *City* wherein are many ſtately *houſes*, and every houſe has it's ſeverall *Door*, and each *Door* it's proper *Key*, which alone can open it, and give the Commer a free, and fair Admiſsion.

But what if all theſe Keys be clapt together in one cluſter? then, out of the whole *Bunch* to ſingle, and find out *Illam aptam, propriam, & congruam clavem*, as the ſame Father hath it, to hit upon the right Key; Hilar. Prolog. in Pſalm. explan.

Maxima ignaro affertur difficultas, it muſt needs be matter of very much puzzle and perplexity unto the Ignorant, and unskilfull Attempter.

Now, we all know this Book of Pſalms to be one of the Goodlieſt Buildings in all this great *City of God*; and our buſineſs at preſent lying in this firſt Pſalm, which is the *Fore-gate*, as it were, to the reſt of this Harmonious Range, amongſt thoſe many *Bunches of Keyes*, which are brought by ſeveral Interpreters, to unlock the door of this one Verſe, we that are yet ſadly ignorant, God knows, and too much unacquainted with his Myſteries, (alas!) how ſhall we be ever able to find out the *Right Key*, whereby we might un-erringly follow the Receſſes of God's Spirit in this Scripture, unleſs the Great Key-Keeper of Scripture, *He that has* Rev. 3:7. *the Key of David*, be pleaſed to put *David*'s own Key into our hands, and open unto us?

Therefore it is good for us to *draw nigh* unto God; yea, that's certain; but how ſhall we get neer him? why, the beſt way is to *ſtand at the Door and knock*: Though we have done it already, let us doe it again; and having no Key of our own, unleſs he pleaſe to lend us one, Let us earneſtly beſeech him, who is *within* to open, and take us in, who are *without*; and (as the Spouſe begs) to *Tell us where he makes his* Can. 1. 7. *reſt at Noon*, i.e. whereabouts and in which ſence is his *brighteſt abode*, and what may be the fulleſt and cleereſt importance of the words now read unto you; *And he ſhall be like a tree*, &c.

The whole Pſalm, as S. *Hilary* affirms, contains in it many Articles, and grand points, of the Chriſtian Faith; *Sacramentum Dei corporati docet*, &c. *Hil. in prolog.*

It acquaints us with the myſtery of *Chriſt Incarnate*, promiſes

promiſes the *Communion of Saints* in glory; affirms *the Reſurrection* both of the Righteous, and of the ungodly; and laſtly, it aſſures a *Reward* to the one, and denounceth an heavy *Judgment* upon the other: and all this on purpoſe to perſwade men to holineſs of life. *Bleſſed is the man that hath not walked in the Counſel,&c.* Verſe 1. without which *holineſs* (as 'tis there deſcribed in the two firſt Verſes) *none ſhall ſee the Lord.*

But we ſhall not need to fetch in any Forrein help from other parts of this Pſalme; the Text it ſelf, I ſuppoſe, affording matter enough for this your preſent task, and mine.

The Prophet ſang unto his beloved a *Song of his* Iſa. 5. 1. *Vineyard*; we, changing the note a little, muſt now deliver you a diſcourſe of his *Nurſery*, and *Orchard*; and why may not the *Root* and the *Trunk*, the ſap and the leaf, the Bark and the Branch, be as ſerviceable in the Chriſtian Church, as *Ramm-skins*, *Badger-skins*, and *Goat's Hayr*, in the Jewiſh Tabernacle? Exod. 35. 6.

Thus the *Lamps of the Temple* were fed by that Zec. 4. 12. oyle which iſſued from the Olive-trees, and emptied it ſelf through *Golden Pipes* for that purpoſe.

And had we but thoſe *Golden Pipes*, and conveyances, no doubt, the Tree here in the Text would afford Spiritual Juyce in abundance, that might help to Maintain, and keep alive, the *Lamps of God's Sanctuary*, ſo as their ſhinings might ſerve in ſome meaſure to Lighten themſelves and others.

For, as *David* profeſſeth of himſelf, I am like a Pſal. 52. 8. *Green-Olive tree in the houſe of God*; the ſame we may ſay of the *Pſalms of David*, They are like unto Green-Olive trees in Gods houſe, and have Heavenly Oyle enough in them, for Light, Comfort, and Nou-

riſhment, to the Humble, Conſtant, and growing Soul; provided, as it comes within, ſo it *Keepes within* that Houſe of God, where this Green Olive grows, and does not wickedly depart from it.

And ſhould we give further ſufferance for this diſcourſe, freely to run after the reſemblance here before us, and purſuing the ſeverall properties of trees, ſhew their ſerviceableneſs, and correſpondency to Chriſtians, in the Application; I doe not doubt, but this *Tree* of ours, like that which *Nebuchadnezzar* dream'd of, *would yield very much Fruit, and in it might be Meat for all*, Dan. 4. 12.

Dan. 4. 12.

But our buſineſs is not the *Planting of* Groves, or Setting of Orchards; but the *Confirming of Chriſtians*. And indeed (as ſome obſerve) a Grove, or the like, ſhould not be planted too neer a Temple, for fear of *too much Umbrage*, and Darkiſhneſs: and ſhould we reſolve ſtill to follow, and make after this Metaphor, the diſcourſe, I am afraid, would be too chill and ſhadowy.

ir Fr. B.

Our employment here at this time is a *Preaching*, not a *Planting* Employment, unleſs ſo as S. *Paul planted*, and ſo as *Apollos watered*; and albeit our Saviour Chriſt was once content to be Miſtaken for a Gardiner, [*ſhe ſuppoſing him to be the Gardiner*;] *John* 20. 15. Yet who had not rather be counted an Indifferent Divine, than a very good Engraffer?

Cor. 3. 6.

oh. 20. 15.

Therefore by a too minute purſuance of every particular in this ſacred ſimilitude betwixt this Tree and *Davids Bleſſed man*, that Divine Plant-animal, leſt our diſcourſe of this *Tree* ſhould *bloſſom it* ſelf to death, or run out too much into *Leaves*, and ſo quite forſake the Text, which tells us, that the Tree

muſt

muſt not only *bring forth leaves*, but *Fruit in his Seaſon*; therefore I ſay, leſt it ſhould be ſo, we'l give over talking of *Trees*, and betake our ſelves to diſcourſe of men, ſo leading you forth from a ſilent Grove, into a Vocall Foreſt; and that with ſome particular regard to the ſacred buſineſs of this *dayes Solemnity*; and only as we goe, give obſervance to the *ſimile*, ſo far as may be applicable thereunto.

And how far that is, will ſoon appear in theſe following Propoſitions, which doe naturally grow here upon *David*'s *Plantation*: In ſpeaking whereof, we'l omit the Bark and Bulk of the *Letter*, and move after the Sap and Juyce of the *Spirit*, according as we ſhall hear (as *David* did) *any ſound of Gods going in the Tops of the Trees.* 2 Sam. 5. 24. 2 Sam. 5. 24.

Firſt, the Propoſition is, That a Right *Plantation* is a good Preparative for a fixt and ſtedfaſt *Confirmation*, in Spirituall matters. As here this Tree of ours was not at firſt planted a *Tree*; but a young ſlip, or a little Graff: yet if a Graff be well ſet, by *Rivers of Waters*, it may in time grow up to be a *Tree*, arrive to a well-rooted and Confirm'd ſteadineſs in God's Paradiſe; therefore, if we obſerve, it is not, He is like a tree; but, being once well planted, *He ſhall be like a tree*, &c. that's the firſt. *Prop.* 1.

Secondly, As a right *Planting* is a good Preparative to a *Confirm'd* Standing; ſo this Confirmed ſtanding is pre-requir'd unto, and muſt needs be attended with a Spiritual *Fruit-bearing*. A good Graff is like to make a good *Tree*, and a good *Tree muſt bring forth good Fruit*: If a Tree be planted by *Rivers of Waters*, 'tis not enough, that the Root ſtill lyes ſucking and Bibbing *below*, while the Lazy Bulk ſtands Idle *above*, and *Prop.* 2.

yields nothing, but becomes a meer Burthen to the Earth that bears it. No; a *Tree* ſet to ſuch advantage, *planted by the Rivers*, 'tis expected it ſhould be a *Fruit-bearing tree*. *He ſhall be like a tree that brings forth his fruit*. That's the ſecond.

Prop. 3. Thirdly, Chriſtian *Fruitfulneſs* ſhould alwaies be duely manifeſted in it's proper *Seaſonableneſs*. Every tree, for the putting forth the fruit thereof, has it's peculiar *Seaſon*. The Graff indeed muſt grow, but 'tis the *Tree* that muſt yield fruit; and that, not *before*, but *In it's own Seaſon*. *He ſhall be like a tree that brings forth his fruit in his Seaſon*. That's the third.

Prop. 4. Fourthly, Spiritual *Firmneſs*, *Fruitfulneſs*, *Seaſonableneſs*, all ſhould be attended with an Undecaying *Comelineſs*. This Tree ſhould as well be beautifi'd with *Leaves*, as Burthened with *fruit*; as it is his own Fruit, ſo alſo is it, His own Leaf, and that a never-withering one. *His leaf alſo ſhall not Wither*. That's the fourth.

Or elſe thus; we may take the words as they lye before us in the Text; where Firſt, we have a Right *Implanting*; and, ſure, moſt of us have had That. *He ſhall be planted*, &c. Secondly, A well eſtabliſh'd Confirming; and many, I ſuppoſe, come now to receive that, *He ſhall be like a tree planted*. Thirdly, A ſeaſonable Fructifying; and of ſome it's high time now we ſhould Expect it, *That brings forth his fruit in his Seaſon*. Laſtly, here are the Perſevering Beauties, and ornaments of Holy living, *ſhaded* over with the *leaves* of this Tree. For as all things muſt be Fruitful; ſo every thing is, or ſhould be, *Beautifull in it's Seaſon*. Inward holineſs muſt be attended with outward Comelineſs: *His leaf alſo ſhall not wither*.

Eccl. 3. 11.

From

From the firſt General, our *Implanting*, we ſhall conſider: Firſt, the Supernaturalneſs of the thing. Secondly, the Earlineſs of the time. Thirdly, the Advantage of the place; *Planted by Rivers of Waters.*

From the ſecond General, our *Confirming*, we ſhall reflect upon, firſt, the Antiquity; ſecondly, the Solemnity; thirdly, the great uſefulneſs, and expediency thereof; *Bowing the Tree*, here, ſtill to the buſineſs in hand, and that, I hope, without much violence; *He ſhall be like a tree planted*, &c.

From the third General, our Spiritual *Fructifying*, we ſhall take notice, firſt, of the Proportion; ſecondly, of the Propriety; thirdly, of the Tempeſtivity thereof. After all theſe plantings, and waterings, ſomewhat it muſt yield, worthy the name of Fruit, and this *his* own *fruit*, and that *in his own Seaſon.*

Laſtly, we ſhould exhort all to thoſe never-withering ornaments, and unfading Flouriſhings, of a holy Chriſtian Converſation, and ſo conclude.

We begin with the Firſt, our *Implanting*; and there firſt, conſider the Supernaturalneſs of the thing.

'Twas the practice of *Rufus*, an old Philoſopher, alwaies to begin with ſome *Apotrepticall* diſcourſes to his Scholars, ſtill diſſwading them from Philoſophy, uſing that as a Δοκιμαστήριον of the ἐυφυῶν and the ἀφυῶν, the Ingenuous, and diſ-ingenious, amongſt them: The ſame method muſt we uſe, even with our beſt-natur'd Diſciples, though we need not much *Dehort* them from Philoſophy; yet from vanity, and folly, anger and pride, *&c.* from all thoſe ſins, which have gotten the early poſſeſsion of their Souls, we muſt dehort them. For, as it was with Chriſt, at his coming in the *Fleſh*; *The Inne was full of* other Company: ſo is it ſtill with *Arrian. Epict.*

with his coming in the *Spirit*; he finds the Soul full of Ignorance, full of averſeneſs and perverſneſs; yea ſo full of all manner of wickedneſs, that untill he makes it himſelf, *There is no Room for him in the Inne.*

Luc 2. 7.

And this has ſo univerſall a vote in Antiquity, that concerning the Preparatives for the firſt Reception of grace, *Aquinas* himſelf reſolves it; *Nemo poteſt per Seipſum præparari*, &c. No one, without the help of grace, can of himſelf prepare himſelf to receive grace.

Aquin. 1ª. 2æ qu. 109. a. 6.

Grace is a plant, that grows not on every ground; and where it does grow, it grows not of it ſelf; but muſt be Engraffed, and that by the Hand, the Right Hand, of God Almighty. *The Vineyard, which thy own Right hand hath planted, Pſal.* 80. 15. So that, planted it muſt be; and this alſo, by the High hand of Heaven; elſe the Richeſt Soyl in nature will never yield it. Nature is productive of the man; but ſomewhat elſe above nature muſt give the *Fiat* to the Chriſtian. Therefore, in the office of Baptiſm, our Church exhorts us to pray, *that God would grant to theſe Children that thing which by nature they cannot have.* For, after nature's *planting*, we muſt be *transplanted* into ſome Freſh Mould of Grace; elſe we can never proſper to any perfection.

Pſal. 80. 15.

And ſo we have it, in *Iſa.* 5. 1, 2. Though it be a choice vine, and a choice plot of ground, *A vineyard in a very fruitfull hill*; yet the *vine* grows not of it ſelf upon it. No, but firſt God muſt *Fence* it, and *pick* it, and *plant* it too; then (and not till then) he expects to receive ſome *good Grapes* from it, *Verſe* 2.

Iſa. 5. 1.

Grace, indeed, may be engraffed upon the *ſtock* of Parentage, Advanc'd by Education, and good examples; but it grows not naturally upon any the Beſt ſtumps in nature.

For

For the Kernel of the beſt fruit, if from a *Crab-ſtock*, ſome ſay, brings forth nothing but a *Crab-tree*, becauſe the beſt ſtocks have ſtill ſomewhat of a *Natural Crab-biſhneſs* within them; and ſo it is with the beſt of men. 'Tis true, we read (in the worlds beginning) of the Earth bringing forth Trees, and *Trees bringing forth fruit after their kind*, before the Sun and Moon were in Being, and ſo, without the Ayd of any of thoſe Prolifick Influences of Heaven: But yet, we find an Almighty *Dixit* went before that *fructifying*, even that Word of God, which was far more warming, and more working, than ten thouſand Suns, or Moons. *And God ſaid, Let the earth bring forth Graſs, and fruit Trees*, &c. Gen. 1. 11.

To this purpoſe it is, that the Church (*i. e.* every Gracious Soul) is reſembled to an Orchard, a Garden, an *encloſed Garden*: 'tis not the Lord's waſt-ground, Can. 4. 12, 13. or a large Common, where Nature wildly ſprouts up at her own pleaſure. No; though the Graſs, Herbs and Trees of themſelves grow out of the ground; yet when *Moſes* ſpeaks of Paradiſe, a Type of the Church, he comes with another diſtinct expreſſion, and ſayes, *The Lord God Planted a Garden Eaſtward*, &c. which Garden, as beforeſaid, was a peculiar Figure of the Church of Chriſt. Gen. 2. 8.

And as it is with the fruits of the Earth, ſome ſhe *Nurſes* her ſelf at home, as thoſe which come of Kernells, and ſuch are good for nothing but ſtocks: and ſtocks, if not Engraffed, are fit for little elſe, but the Flames. Others again ſhe *Nurſes* not her ſelf Immediately, but *puts them forth to Nurſe*, as Graffs, and the like; and yet the fruit, that comes of a Graff, is far more pleaſant than that which comes of a Kernel, for all natures care in *Nurſing* it her ſelf; becauſe, as Sir Fr. Bacon's Nat. Hiſt.

that Learned man obſerves, the nouriſhment, which feeds the Graff, receives ſome little *chewing*, and *preparing* from the ſtock; whereas the other comes altogether *Crudely* from the cold Earth, and ſo muſt needs render the fruit more *Raw*, harſh, and unkind, than the former.

So is it with all mankind, thoſe λογικὰ δίνδρα: ſome Nature undertakes to *Nurſe* her ſelf, as Heathens, *&c.* who know no other nouriſhment, but what flowes immediately from thoſe *Fontinels* of Nature: Others again are ſet forth and *ſent abroad to Nurſe*; ſuch as are *Engraffed* into other ſtocks, and live at ſome *diſtance* from the Boſom of their own Mother.

Such are all true Chriſtians, whoſe Souls are *as weaned Children*, whoſe nouriſhment comes not from *Raw Earth*, but from the *Stock* of the *Croſs*, from Scriptures, Sacraments, Faith in Chriſts blood, and ſuch other heavenly conveyances, which God has appointed to *purify*, and *prepare* our feeding for us.

And therefore, whereas the Former are like the Jer. 24 2. Prophets *Naughty figs, ſo bad, they cannot be Eaten*: theſe Later are like the fruit of the Vine, *which Glads the heart of God and man*, and has this one diſtinct property, the *Earlier* it is taken, the more Taſtfull, and Pleaſant it is. Which brings us to the ſecond thing propoſed (*i. e.*) the *earlineſs of the Time*, which now comes to be ſpoken of.

Secondly; *He ſhall be planted* (*i. e.*) tender and young, before it be too deeply Rooted in that *other Soile*, wherein it grows by nature. For Chriſtianity is not a mere *Implanting*; but a kind of *Tranſplanting*, whereby the Soul is taken out of *Natures Nurſery*, and Removed into the Orchard, and Paradiſe of *Grace*.

Now

Now we know γεγήρηνον μεταφυτεύειν, is paſt into a Proverb for its perilouſneſs. There's no *ſtirring of an Old Tree*, if you do (as you ſhall have much adoe) after all, the ſtubborn ſullen old Trunk *dyes* in the removal. Iſa. 60. 21.

Thus we find the Church is ſtyled of God, not the full grown Tree, but *the Branch of my Planting*; and to let us know, what kind of *Branch* it is, and how it comes to Thrive ſo well, there he tells us in the 22 *v. A little one ſhall become a thouſand, and a ſmall one a ſtrong nation*, &c.

Theſe *thouſands*, and Ten *thouſands*, this ſtrong and mighty *Nation* of Chriſtians, all (ſure we are moſt of all) aroſe from theſe *ſmall ones*, theſe *little ones*, theſe little little ones, or the leaſt of ſmall ones, as the doubling of the words *may*, & their force in Hebr. *do's* imply.

Theſe are they, who in great multitudes, *Follow the Lamb, wherever he goes.* Theſe have Fill'd up the *Companies of Saints*; Theſe have Recruited, and Compleated the *Armies of Martyrs*; ever ſince the firſt footing of Chriſtianity, moſt of the Churches Additions have been made up of Theſe *Little ones*, whereas your *Great ones*, thoſe that chooſe the time of *full-grown* Chriſtians for their *implanting* have never ſince the time aforeſaid, come in any ſuch conſiderable numbers: nor are they ever likely to doe ſo. Rev. 14. 4.

For, if we look upon the preſent Face of *that way*, (though, 'tis confeſs'd, much waſh'd of late, ſmooth'd over, and made Fineiſh, in compariſon of thoſe *ugly Outlandiſh looks*, which at firſt it began withall:) however they may ſeem to have got the ſtart of others, in ſome *flaſhes of Zeal* and Knowledge, with ſome little *ſhewes* of Outward Holineſs; yet it may be feared, that Ambition and Self-Love, Perverſneſs and Diſobedi-

ence, Fierceneſs and Scornfulneſs, Implacableneſs and Unpeaceableneſs, yea Robbing and Murdering of *men*, (rather than fail) to make Sacrifice and *Burnt-Offerings for God.* I ſay all theſe, and more ſuch as theſe, if lay'd in the other Ballance, I doubt, will weigh down all thoſe *Light flaſhes* and *Inſubſtantial ſhewes* of a well-perſonated Piety, which ſeem to Stuffe and Fill up the other Scale. But, if any ſtill be *otherwiſe minded*, God, I hope, will in his time, *reveal this unto them.*

To our buſineſs, a buſineſs of Religion, though ſometimes neceſſarily *folded* up in theſe Garden-figures, wherein whatever Improprieties have been, or may be met withall, I beg your pardon, as being a profeſs'd ſtranger to thoſe kind of ſtudies.

For the *Earlineſs* of our Admiſsion, (the ſubject now in hand) let us conſider, our being Chriſtians, is not only a *Planting* or *Transplanting*, both which beſpeak the young, and yielding Tenderneſs of the thing ſo *planted*, or *tranſplanted*; but it alſo ſuppoſes a ſacred kind of *Engraffing*: as our Church teaches us to ſay of Baptized Children, *They are Graffed into the body of Chriſt's Congregation.* Which *Engraffing* may be ſignified by the Hebr. שתול here in the Text, as well as *Implanting*: yea, if that Rule be true, that your choiceſt Fruit-trees are ſtill *Engraffed*, the Pſalmiſt here ſpeaking of a *Fruit-bearing tree*, and that of the beſt ſort, it muſt needs preſuppoſe this *Engraffing*, and be thus reſolved, *viz.* That this *bleſſed* big-grown *Tree*, in the Text here before us, was at firſt but a little tender *Twig*, *graffed* into ſuch a Stock as was *Planted* by the *Rivers of Waters*, &c. And if ſo, then it muſt be a *little one* indeed; for, I think, men don't uſually Engraffe your Thick *truncheon-Trees*, or your Tall full-

full-grown Branches, but your leſſer younger Sprigs of a *ſpan-long*; according to that other Rule, which I am told of, that the leaſt Twig that grow's on the Trees *top*, and looks *Eaſterly*, and firſt ſees the *Morning-Sun*; ſuch a one, qualified with all theſe combinations of Early circumſtances, is abſolutely the beſt for that purpoſe: all which does ſecretly inſinuate the *Earlineſs* of our Spiritual Engraffing.

And as this *Early-Engraffing* was here thus prefigur'd by our Prophet: ſo was it uninterruptedly practiſed down along all the Primitive times. For this, even that of *Tertullian*, *Quid feſtinat innocens ætas*, &c. His nice queſtioning, *why it ſhould be ſo*, contains a ſolid Proof, that indeed *it was ſo*.

I will ſay no more of the *Earlineſs* of the time: but, whereas the Lord hath ſpoken by the mouth of his ſervant *David*, —— *Thoſe that be planted in the houſe of the Lord ſhall flouriſh in* &c. Let us only turn that Promiſe into a Prayer, and beg of God that thoſe who have been thus planted in Gods Houſe, may not hereafter *unroot*, and *dance* after the Pipe of any *Orpheus* whatever, but ſtill *flouriſh* in the *Courts* of that ſame *Houſe* where at firſt they were *planted*: Which brings me to the third thing propoſed, The *Advantage* of the place, in theſe words, — *By the Rivers of Waters*, — *He ſhall be like a Tree* &c. Pſal. 92. 13.

3. As for the Hebrew here פלגי מים whether it be beſt rendred by *Diviſiones*, as ſome: *Decurſus*, as others: or *Rivos Aquarum*, *Rivers of Waters*, as ours tranſlate it, we ſhall not Dive too Daringly, nor be Curious in the Enquiry, but content our ſelves to be like the Tree we ſpeak of, *Secus non Intus*, ſtand *by* the *Banks*, not Plunge into the *Bottome* of theſe Waters.

ters. If Scriptures and Sacraments, with the unwearied workings and ſtrivings of Gods bleſſed Spirit, if the *former* and *later Rain* of his *preventing* and *aſsiſting* Graces, together with the continual *droppings* of all his Ordinances: I ſay, if all theſe may paſs for *Rivers of Waters*, (as the Word of God does frequently ſo call them) ſurely then our ſtanding is ſo *advantageous*, and comfortable, that bleſſed be God, we have not wanted any of thoſe *Waters*. However we have been to God, he has not been a *Wilderneſs to us*, Rivers of ſuch waters *Running* through every ſtreet.

lib. 8. de Plant. *Theophraſtus* cites it for an old ſaying, Ἔτος φέρει, οὐκ ἄρουρα, 'tis the *Seaſon*, not the *Soyle*; the Heavens, not the Earth that produces plenty, and abundance: as it is in the 65 *Pſal.* v. 9, 10. *Thou enricheſt the earth, Thou provideſt for it, Thou watereſt the Rigdes, Thou ſofteneſt and ſettleſt the Furrows*; yet for all that, if the heavens *Plow* and do all for us, 'tis not without the *Earth's Heifer*; uſing, and bleſsing the means; and a great matter it is, when that *Heifer* is Tractable, and Towardly; I mean, when the Earth is kind, and *good-natured*.

Hoſ. 2. 21. *I will hear the Heaven, the Heaven ſhall hear the Earth*, &c. but then as the *Heavens* have an *Eare* to hear, ſo the *Earth* muſt have a *Tongue* to ſpeak; which if like *Davids*, *It cleaves to the Roof of the mouth* and be Parch'd and Dry'd up for *want of Moiſture*, ſo that the Lord doe's not *Water* it from his *Chambers above*, nor yet from his *Cellars below*; ſure the *Mower will nere fill his hand* with That Harveſt, nor *he that bindes up the ſheaves his boſome*.

To prevent which droughts and Barrenneſſes in ſpiritual concerns, the God of heaven is never wanting, the

Bottles

Bottles of Heaven are never Empty, Scriptures and Prayers, Sermons and Sacraments, an holy Diſcipline and decent Ceremonies, *Every lock of Chriſt is full of dew-drops*, had we but the *Hand of Faith*, and due devotion, to *Squeez* and *wring* them. Can. 5. 2.

When *Solomon* had *made him Gardens and Orchards*, at the very next *Verſe*, ſaith he, *I made me Pools of Water*, &c. In like manner our Saviour Chriſt, in the 5th of *Canticles*, when he had ſtyl'd the Church, *An incloſed Garden*; *and an Orchard of Pomegranats*, at the 12 and 13 *Verſes*: preſently at the 15 *Verſe*, He calls himſelf, *A Fountain of Gardens*, *A well of Living Waters*; to intimate unto us, how that the One cannot be without the Other; and that his Eccleſ. 2. 5.

Ἄριστον μὲν ὕδωρ. —— *Pindar.*

the Excellency and abſolute neceſsity of VVater holds good, not only in *Earthly* but *Heavenly* plantations.

But ſome kind of *Biting* there is by a *Mad beaſt*, that preſently cauſes the *Bitten party* to be a φεύγυδρος, πάθος. he dares not come nigh any *water*: And if any amongſt us are yet affraid to come near the Publick Ordinances, our Sermons and Prayers, thoſe *wholſome ſtreams* of Gods Church —Alas poor ſouls! they have been *Bitten* and *Breathed* upon (it's doubt) by ſome *Venom-mouth'd* creature, or other: hence it is, they are *affraid where no fear* is, but where the only fear is, there alone they are confident. Ὑδροβικὸς

What ſaith the Prophet? —*Ho*, *every one that thirſts*, *Come ye to the waters* — Bleſſed be God, that we *may come*, and having hitherto Eſcaped thoſe *Bitings*, —Bleſſed be God, that we *dare come*. What with a wholſom Catechiſm, to Water the Roots beneath, Iſa. 55. 1.

neath, (and cheriſh the Foundations) what with whole ſhowres of Sermons, ſtill dropping upon the Branches above, we have had our ſhare in theſe waters, and been
a.27.3. like that Vineyard, of which God ſayes, *I will water it every moment.* For, in the 68 *Pſal. v. 9.* what is there ſpoken of the Lords own Inheritance, may be ſaid of us, — *Thou, O God, didſt ſend a plentifull Rain — Thou didſt confirm thine Inheritance when it was weary:* ſo that beſides this *Plentiful Rain*, there muſt follow a *Confirming*, which brings us to the ſecond General, — *He ſhall be like a tree.*

'Tis ſaid of that *half-light*, and *half-dark* man in the Goſpel, that in the firſt Peep-a-day, and dawning of
ar.8.23. his Eye-ſight, he lookt up, *and beheld men as Trees.* And bleſſed were the Eyes of a *Blindiſh* generation, whoſe eyes are yet but half-ſhut, and half-way open, if our *beginnings* to ſee might be hanſel'd with ſuch *ſteady* Objects, that with him we could behold men *as Trees* (not for their Stiffeneſs and unyeilding ſturdineſs (too much of that, but) perfectly *Fixed* as to the Concerns of Publique peace, firmly *ſettled* in the ſenſe of duty, and obedience to Superiours, *Rooted*, and *Grounded* in all charity, and love unfeigned, one towards another. This were a Good *Tree* indeed; but though every *Reverſt tree* is like a man; yet every *Perverſe man* is not like this *Tree*; for (the more's the pity) ſuch Trees as this have not of late grown ſo *kindly* upon our Engliſh ground, in which whole Foreſts of Natives, have only had this ſad reſemblance of a *Tree*, that the Heels and Arms have Triumph'd *above*, while the poor *Head* lay grovelling *below.*

The buſineſs whereupon we now are is, that after all theſe *Movings*, and *Removings*, we may at laſt become

become well-grounded, and *Confirmed* Christians. For our furtherance wherein, that the Good Lord might not be wanting by any means to *Perfect that which concerns us*, and our Salvation, and as (we hope) *he has begun a good work in us, so to Establish the same unto the Comming of the Lord Jesus.* Behold here this holy Apostolical *Rite of Confirmation*, (after a long and sad Interruption; most justly due to our sins) now at last *Restor'd* into its Ancient Channel, through which it had run down from the first and best times (till of late) by an unbroken succession for many generations. For as *Aquinas* sayes, *Epistola quæ a Notario scribitur, a Domino Signatur.* A Clerk may *Write*; but the Master himself must *Seal* the Letter. We *are the Lord's Epistle*, however at first *Written* by the office of Presbytery; yet 'tis the *Bishops* own hand, that renders us *Complete* and *Authentick* Christians, which is no otherwise then what S. *Cyprian* long before had said, speaking of being confirmed ---*A præpositis Ecclesiæ Dom. signacula consummantur.* S. *Cyprian Ep.* 73.

It is one of the admired Excellencies of Christs Government, that ---*Those that dwell in the Wilderness shall bow before him.* Though the *Wilderness* to some may seem a *Paradise*; yet the most, I suppose, will say, that for this 20 Years long we have dwelt in a *Wilderness*, where we have not lived as *Men, by*, but as *Wild-beasts upon* one another. For such to come and *bow* before him, and be *obedient* to that Government, he has set over us, -----*This would be the Lords doing, and Marvailous in our Eyes.* Psal. 72. 9.

And however, when Gods *Eye is good*, the *Eyes of some will be Evill:* Yet I tell you of a truth, Many good Souls (and O that my Soul were where they are!)

many good Souls, I ſay, have deſired to *ſee one of theſe daies*, and *have not ſeen* them; which I ſpeak the rather, that none *ſhould deſpiſe the day of ſmall things*.

For the Solemnity whereof, (though I have not met with any, that write exactly of it) yet you may take a gueſs of it, by this deſcription, *viz.* That it is an Ancient rite of the Church, whereby Baptized Perſons of good Life, ſound Faith, and competent Knowledge, when come to Years of diſcretion, are brought unto the Biſhop, before whom or others deputed by him, after ſome ſatisfactory Diſcoveries of their *knowledge*, *life*, and *belief*, they make a Solemn and *credible* profeſsion of their *Faith*; acknowledge, and renew their *Baptiſmal* Vow; take upon themſelves (through Gods help) the performance of the ſame; and ſo, by prayer and *Impoſition of hands*, Spiritual ſtrength is implored, and the ſaid perſons ſo admitted unto a Fuller Capacity of the Lords Supper, and whatever priviledges belong to full-grown Chriſtians: For as * that Learned man affirms — *Sub his tantum auſpiciis, ad menſam Domini aſpiramus* — This alone gives us a *right Conduct*, and the moſt ſafe admiſsion, to the Lord's Table.

* Dr. Hammond

In ſpeaking whereof, I promiſed to ſay ſomewhat of theſe three things: its *Antiquity*, its *Sacred Solemnity*, and its great *Uſefulneſs* and *Expediency*: which muſt be done very briefly.

Firſt its *Antiquity*; for that, we may ſay of it, as Saint *Paul* of *Timothy*, — *Let none deſpiſe thy youth* — we meet with it often in the *Acts* of the *Apoſtles*, — *Confirming the Souls of the Diſciples*, &c. *Philip* Baptizes, and the Apoſtles came after and *Confirm'd*. And in that 6th Chap. to the *Hebr.* ver. 1, 2. there treating of the *principles* of Chriſt's doctrine, a-

Act. 14. 22. &c.

Act. 8. 15, 17.

mongſt

mongſt the reſt, preſently after Baptiſm, we find mention of the *laying on of hands:* whereby it is not to be doubted but this *Solemnity* was ſignified; as *Anſelme* upon this place -----*Laying on of hands*, that is, ſaith he -----*Epiſcoporum in Confirmatione Neophytorum.* *Anſel. in Ep. Hebr.*

S. *Cyprian* his teſtimony you have heard already; hear him alſo who was before him, and whom he calls his Maſter, *Tertullian*, as he is worthily ſtyl'd ---That great Depoſitary of Church-Antiquities. *Caro manus impoſitione adumbratur, ut anima Spiritu Illuminetur: Impoſition of hands*, ſaith he, *ſhades* the *Body*, that the *Deſcent* of the *Spirit* may *Enlighten* the *Soul.* *Tertullian. Lib. de Reſur.*

Which *Solemnity* (as is judged) was alſo received by our Saviour himſelf; the Divine feet *of the holy Dove deſcending, and ſtanding on his head*, being in Lieu of the *Laying* on of *John Baptiſts* hands, or what other Creature he might have advanc'd to that honour.

Secondly, It's *Sacredneſs*, and *Solemnity*. *Confirmation*, in the Primitive ſtyle is known by the name of χειροτελεσιωτικὴ and τελείωσις, the complete *Conſummation* of a Chriſtian. Indeed for the *eſſe* of a Chriſtian (as Schoolmen ſpeak) we were *Compleat by Baptiſm*; but for the *Bene eſſe*, the Bettering of that being, it was ever thought that *Confirmation* was very requiſite. In reference whereunto it had the name of τελετῶν τελετὴ, that which made, and *Perfected* other Chriſtian myſteries.

In ſhort, ſo *Sacred*, and *Solemn* a Rite, this was ever held, that, ſo far as I can find, the Chriſtian was not accounted perfectly Conſummated without it, if he might have it ---But moſt deſperate was the condition of all deſpiſers.

Thirdly, for the great *Expediency* hereof, Firſt if any Chriſtian ſhould have received a vain, or improper name, at the Font, I think the *Biſhop* has *power* to take Cognizance thereof, and, as he ſees good to change it into one that is fitter, and of a more Chriſtian ſignificancy.

Beſides this, hereby triall is made, how Children, and the younger ſort, have improv'd their time, and what progreſs they have made in knowledge and practiſe of that *doctrine*, which *is according to godlineſs*. And therein alſo we take a view of the Care of the *Natural*, and the Conſcience of the *Spiritual* Parents, in the diſcharge of their duties: And in many other reſpects, (if duly perform'd and receiv'd) it cannot ſuddainly be ſaid, of what advantage it would be to the truth and *power* of Religion.

In particular, how would it ſtop the mouths of Anabaptiſts, that *fatal affliction* of theſe Weſtern Churches? Inſomuch as that Great Ornament of the Engliſh Church affirms, —*Ad perenne Chriſti obſequium*, &c. Nothing in the world, if well perform'd, does more ſtrictly, and ſtrongly Oblige a Soul to the perpetual Service of Chriſt Jeſus; but if miſerably neglected, or ſlightingly receiv'd, —*Hinc magna, & pernitioſa pietatis diſpendia*, &c. Hence, ſaith He, ariſe thoſe *great*, and *undoing Decayes* in Chriſtian Religion; which have ſo far provoked Gods judgments upon us, that no wonder it is to have ſuch *turnings*, and *Over-turnings*, amongſt us, when *Confirmation* it ſelf could not *ſtand*.

r. Hammond.

I ſhould now in method proceed to the third generall *Branch* of this Tree, *i. e.* the *Fruitfulneſs* thereof, and therein conſider it's Proportion, Propriety, and Tempeſtivity. But

But what might grow upon this Branch, the ſmall allowance of time remaining, has made it a kind of a *Forbidden Fruit*; yet ſo, that whereas *Adam and Eve Taſted, and the Eyes of them both were opened*, Gen. 3. 7. If you that have *Freely Eaten* of the Former, ſhould but *Taſt* what grow's upon this Branch, your Eyes might be *ſhut* and your Eares cloſed. For as through an unavoidable longſomneſs (in reference to my ſelf) — *The Daughters of muſique would be brought low*, ſo I doubt, Thoſe that *look out at your windows would be darkned*, and the *Doors ſhut* in the ſtreets.

Therefore our Subject being a *Fruit-bearing Tree*, leſt the Immoderate *Droppings* thereof (by a too tedious diſcourſe) ſhould of *Fruitfulneſs* cauſe *Barrenneſs* (as they ſay it will) I ſhall here take leave of my former Road, and make a ſhort Turn toward you in a few words of Application; wherein, amongſt other things, I may ſpeak ſomewhat of Fruitfulneſs in generall, and ſo conclude.

Some we read have been perſwaded to become *Beaſts*: that's nothing; any *Circean Senſuality* can do that; yea many Souls can with too much eaſineſs, perſwade themſelves into ſuch a *Brutiſh Transformation*. God forbid, I ſhould attempt any ſuch Metamorphoſis, as to Sollicite men to turn *Bruits*; yet pray pardon me, if I perſwade men to *turn Trees*, ſuch *Bleſſed* ones, as this Text yeilds, *Trees of Gods own planting*.

In particular, I beſeech you all, emulate *Trees* in theſe four properties — their Straightneſs, Firmneſs, Unitedneſs, and Fruitfulneſs.

Firſt *Straightneſs*, God never Plants but he *Guards* and *Fences* his young Plant from forein violence. For

that, we may obſerve here our Tree is planted by *the Water-ſide*; not by the *way-ſide*; for then it would be apt to be *wrencht* and *writhed* by every Paſſenger; And ſuch is the Condition of our ordinary Hedge, and High-way Chriſtians, that cannot endure any Retirement to the *Rivers*, to — *Sit down and weep* there (as they did) but preſently caſt themſelves into any Company, mixt with any multitude, and ſo careleſly expoſe themſelves to the violent *wreſtings*, and *diſtortings* of every temptation; whereby they loſe their *ſtraightneſs*, and come for ever to be *Crooked* Souls.

Pſal 137.

The which quality, as it has a *natural*, but much more a *Spiritual* deformity: ſo on the contrary, the *Straightneſs* we now ſpeak of, is ſo Graceful and Becoming to a Chriſtian, that Chriſt himſelf is willing to be compared to an *Arrow* — *He hath made me a poliſhed ſhaft* — A ſhaft, for his *Smoothneſs*, as well as *Swiftneſs*, and (as there it is) for *his Politeneſs*, no leſs than his *Piercingneſs*; Not only as *ſwift*, but as *ſtraight* as an Arrow.

Iſa. 49. 2.

And as was the *ſecond*, ſo was alſo the *firſt Adam*, at his firſt making. Though the Rows of *Eden*, ſtood all upright, and even, Not one Bow-backt plant in all Gods Orchard: yet at firſt, *Adam* himſelf was the *Straighteſt Tree* in all Paradiſe, His Soul, and body both *pointed directly* toward heaven, according to that of *Solomon*, — *God made man upright, but they have ſought out many Inventions.*

Eccleſ. 7. 29.

Rev. 3. 12. *Him that Overcomes, will I make a Pillar in the Temple of my God.* We know *Pillars* are *upright* and proper for Houſes, as there the Temple is *God's houſe*; though any *Bowed*, or *Crooked* Timber may happily ſerve in a *Ship* or Sea-veſſel, which will not ſerve

ſerve at all in the Supporting of a *houſe*; and thoſe *Rumpled pieces*, which will not be uſefull for *Pillars* (for thoſe muſt be *ſtraight*) may yet be put into *Plow-timber*, and ſuch low kind of Implements: In like manner, we doubt not, but God knows how to make uſe of the *Warping Infirmities* of his Saints, and the *Down-right Deformities* of Sinners; Thoſe *Crooked* pieces may ſerve in an *Arch*, or *Vault*, which will not doe well in an *Upright building*; yea the moſt Crooked Logs that are, will be uſeful to *Burn*, and *bad Timber* (they ſay) may yet make *good Fewell*.

Though ſome have wiſh'd to be no higher than *Door-keepers*, and well if ſome others were ſo high as *Door-ſills*, in God's Houſe: yet for all that, every Chriſtian ſhould Reach at Chriſt's promiſe, and ſtrive to be *a Pillar* in *the Houſe of God*; whoſe *ſtraight Top*, as it Exactly Poynts *upward* from Earth to Heaven, ſo ſhould our Eyes and Hearts be ever toward the Lord, *from whom cometh our Salvation*.

'Tis obſerv'd by the Philoſopher-*de animalibus*, that whereas all *Beaſts* in the *cloſing* of their eyes begin with the *letting down* of the *upper eye-lid*, and ſo firſt loſe the ſight of heaven, and all objects above; But on the contrary, *Birds* begin firſt to *draw* up the *lower-lid*; and ſo by degrees grow *dark* to the Earth, while the Upper part of the Eye has ſtill ſome little Glimpſes of Heaven.

For our parts, let us be rather like the *Birds* of Heaven, than the *Beaſts* of Earth, thoſe *beaſts that periſh*. Let us begin to Draw up the *nether-lid*, provided the *upper part* of the Souls Eye be ſtill *uncover'd*, and Fixt *above*; no matter though we grow *dimme*, and *darke* unto all theſe dirty concernments here *below*.

Straight

Mat. 7. 13. *Straight is the gate*, (ſaith Chriſt) *and narrow is the way, that leadeth unto life:* You may walk at large in a Wide way, and a *broad Gate* will admit of *broad ſhoulders*. But we *muſt ſtrive to enter in at the ſtrait Gate*, where none can enter but *ſtraight Souls*, nor they neither without *ſtriving*.

The Hill of God is an High hill.— No Coming thither without Climing, only here is the difference, Men too oft make uſe of Crooked wayes, and winding Circles, as to Climb Hills, ſo by degrees to Clamber up to Riches and Honours, thoſe *Mountains* of this world, whereas none but the *upright Walker comes*, none but the *ſtraight Walk brings* directly, to Gods *Holy Mountain*. Let's all Labour to be Straight and Upright Chriſtians; that's the Firſt.

2. For the Second. Having diſpatch'd the *Straightneſs*, I have therein Impli'd alſo the *Strongneſs* of this Tree, which was the ſecond Commendable property propoſed unto you. For as it is in nature, the upright poſture is the *ſtrongeſt* poſture: And ſo in Art, which imitates nature, your *ſtraighteſt* Tower ſtands the *ſureſt*; whereas on the other ſide — *Bowing and Tottering go both together*, Pſal. 62. 3. God has joynd them, who can ſever them? And this we often ſee in your *leaning* buildings; their own weight Confederates with the wind to their Down-fall.

The ſame rule alſo, *viz.* that the uprighteſt is the ſureſt poſture, holds good in *Divinity*.

Prov. 10 9. He that *walketh uprightly, walketh ſurely:* and ſo in *Philoſophy — Linea Recta eſt Firmiſſima*; your *Firmeſt* bodies are made up of *Direct* lines: inſomuch that you would wonder what a load (they ſay) will lye upon a *ſtraight Needle*: whereas the leaſt *warping*, or bending,

bending, preſently betrays it to the mercy of its *burthen.*

To this purpoſe it is, when the Prophet would ſet forth the Firm footing of God's ſervants, in this or in the other life: He thus expreſſeth it, —*We are Riſen, and ſtand upright* — whereas the wicked, whoſe Souls grow *Crooked* by their Carnal purſuits and reliances, ſet forth in thoſe words —*Some put their truſt in Chariots*, &c. (ſuch truſts bring as it were the *leaning* and *bowing* of this Spiritual building) what follow's but this —*There are they brought down and fallen.* For further illuſtration of this, we need not ſtir beyond the *Root* of this Tree here before, us concerning whi ch it is ſaid, that in a ſtrong Tree the Root muſt look *directly downward:* for if there be any *Crooked up-turnings* conſiderable, the Tree will prove weak and improſperous: The like we may ſay of many amongſt our ſelves, whereas we have (perhaps) a little lottily *turned upward*, in ſome *new toyes* and Notions, had we grown downward, *directly downward*, in all lowlineſs and humble mindedneſs, ſure we ſhould not have had ſo many *ill-grounded* and ſlight-*Rooted* Chriſtians, as it is at this day amongſt us. —Let's all labour to be ſtrong Chriſtians; that's the ſecond. Pſal. 20. 8. Verſ. 7. Luke 13. 6.

Third Property is an *united* Compactedneſs. In a Vineyard where all ſhould be Vines, what makes the *Fig-tree* there? — No wonder 'tis a barren one: conſider, ſaith Chriſt, the *Fowles of the Ayre --and the Lillies of the Field*, &c. As Chriſt ſend's us to Birds, and flowers, to learn an holy *Careleſneſs:* ſo he may ſend us to *Stocks*, and *Trees*, to take out a Leſſon of Union, and *Compactedneſs.* Luc. 13. 6. Mat. 6. 26, &c.

As in the Tree, there's the ſame ground, the ſame

root, the ſame ſtock, the ſame Sap, Body, Bark and all: ſo for us Chriſtians, do we not grow upon the ſame *Ground* of Faith? Are we not *Rooted* in the ſame Brotherly Love and Charity? Graffed into the ſame *ſtock* of Chriſtianity, nouriſht with the ſame *Sap* of Scriptures, and Sacraments? One *body* of wholſome Doctrines, that contains all the neceſſary *juice* of a Chriſtian Soul? One *Bark* of a Religious worſhip, and Service, through which the ſaid *juice* is conveid, to the *ſupply* and nouriſhment of every the meaneſt member?

For as it is ſaid in the Art of Engraffing, you muſt not *Ruffle*, nor raiſe the *Bark*, but the *young Graff* muſt be perfectly joined to the *Old ſtock*: So the prudence of our Superiors (in order to this perfect *Functure*, and *Cloſure* with the Church,) hath thought fit, that even in theſe *Externalls* of Gods worſhip, there ſhould be an *uniforme* and compleat accordance amongſt us. For, if but the *Bark* be once *Raiſed*, the Tree will hardly ever Thrive and proſper. Therefore God grant we may all be *United* and *Compacted Chriſtians*. That's the third.

1 Cor. 9. 7. Fourth, Is Fruitfulneſs. —*Who plant's a Vineyard and does not eat of the fruit thereof?* The Church has been at ſo great pains in *Planting*, I have been at ſome ſmall pains in *Watering*, You I am ſure have been at much *Patience* in attending; Fit it is we ſhould now Taſt, what *Fruit* may grow, upon this our new plantation. Cant. 7. 11, 12. —— *Come my Beloved — Lets get up Early to the Vineyards — See if the Vine flouriſh*, &c.

Trees if they be not good for *Fruit*, they may be for *Timber*; if not for Timber, they may ſerve for *ſhade*, and ſome are good for nothing elſe but *ſhade*, and yet even thoſe (as I told you) may be as good as any

for

for the *Fire*; ſo that the worſt, you ſee, are good for *ſomething*; though, better it were, that ſuch who are only good in that way, were *nothing*.

How many of us have been ſet it a *Rich Soile*, and yet have hitherto afforded little elſe but a *Fruitleſs ſhade*, and ſo only *Cumbred* the very ground that bears us?

What ſaies S. *Bernard* — *Securis & ignis debetur*, &c. nothing but the Axe and the Fire is that ſad *Debentur* due to ſuch unfruitful Trees. In that parable God was coming and going *Three yeares ſeeking Fruit* of that Fig-tree, and found none. He comes in our *Childhood*, there's nothing but Folly: he comes in our *youth*, there's nothing but vanity: he comes in our *man-hood* (that's his — *Tertio jam venit*) and there's little elſe but Villany: what has he found by theſe *three years coming*, but that now at laſt, we can *Tranſgreſs like Men?*

S. *Bernard.* Luke 13.7. *Greg in loc.* Hoſ. 6.7.

Or however otherwiſe we Reckon thoſe *three years*, Certain it is that to ſome amongſt us, he has come year after year now for theſe *many three years*, and has not found ſo much as *leaves* upon us. Now ſince it cannot be ſaid for us, as it was ſaid for that *Tree*, *The time of Figs was not yet*, What can we expect but the doom of that unhappy Tree, that at Chriſts coming was Laden with nothing but *Leaves* — *Let no fruit grow on thee henceforward for ever.*

Mar. 11.13. Mat. 21.19.

For as the Thirſt of a love-ſick Soul muſt be ſtayd with *Full Flagons*, not empty pots, ſo the hunger of a love-ſick Saviour muſt be Refreſht with *Apples*, not deluded with *Leaves*. Stay me with *Flagons*, comfort me with *Apples*.

Can. 2.5.

Beſides we obſerve, Chriſts travail had got him an early appetite, — *He was hungry betimes in the Morning* when he came for food to that Falſe, *Deceitfull*

Mat. 21.18.

Tree: ſuppoſe we, he had come to many of us in the *morning* of our dayes; Alas! How ſorrily had we treated him? unleſs he could make a meal of a few *Green leaves*, our *childhood* and youth has nothing elſe to entertain him. If he pleaſe to come, and take a *ſhort Supper* with us, when we are *old*, and have little elſe to do, perhaps we may think of Receiving him, at leaſt ſo far as a *Lord have mercy*, or a few good words and wiſhes will go, then if — *Deus judicabit extrema terræ*, be onely — *Extrema hominis*, (as St. *Auguſtine* would have it) we may do well: But to come and take us in the *morning* of our age, and think as it were to find a *Breakfaſt*, and ſatisfie thoſe his *early hungerings* upon us, alas! we ſhould utterly diſappoint him; unleſs, like *John Baptiſt*, he can *feed upon Locuſts*, and that *Wild honey*, which onely grows upon thoſe our greener years.

1. Sam. 2. 10.

Aug. Civ. Dei, l. 7. c. 4.

Although we are not of their mind that ſay Confirmation neceſſarily carry's an *Indeleble character* along with it; yet ſure now it is high time by ſome *mark* or other to be known whoſe *ſervants* we are, and to whom we belong. If any *Baal* whatever be our God, then *ſerve him*, ſaith the Prophet; but if the Lord be our God, let him alone have our ſervice.

For as *the Tree is known* (not by its Leaves nor its Bloſſoms, but) *by its Fruit*, of what ſort ſoever it is: ſo the true Chriſtian is not diſcernible onely by pious *profeſſions*, *fair ſhews*, or the like, (theſe are mere *leaves* and *bloſſoms*) but by a life full of Obedience, Humility, Charity, and Purity, &c. Theſe are thoſe *Diſtinguiſhing Fruits*; not ſuch as onely drop from the *lips*, but grow upon the *hands* of a Chriſtian.

Therfore when I read of that Tree in *Ludolphus*, whoſe leaves reſembled a *man's hand*, it preſently minded me of

of a *Chriſtian indeed*, all whoſe words, promiſes and profeſsions (which are in themſelves but light and *leafy-things*) ſhould be conſtantly referr'd to holy *practiſes*.

Leaves like the *tongue* of a Man, we ſee enough upon any *tree*: but every *leaf* of this *tree* muſt be like the *hand* of a *Man*, and not ſo only, but the Hand of a *Chriſtian*.

Concluſion.

We have been all, I preſume, Baptiz'd into Chriſt, and what he ſaid to Saint *Peter* about *His waſhing*, — *What I doe, thou knoweſt not now, but ſhalt know hereafter*: the ſame may be ſayd concerning *Ours*, though we *knew* not then, what was done, yet now I hope we do know; and yet, as if that *Baptiſmal vow* had been only *wrote* upon the *Baptiſmal water*, too many make a ſad ſhift eaſily to *forget* themſelves, and their Saviour. John 13.7.

You have now been Chriſts *Probationers* a long time, and have had many years of tryall: If you cannot away with *this*, or have found out ſome *better ſervice*; ſay ſo, and be gone to it. If not, then let your *Renouncement* in Baptiſm be this day renewed, bid a conſiderate and freſh *Defiance* to the Devil, &c. and take upon you the *yoke* of Chriſt Jeſus.

When you were Infants, others *took* it for you: now you come to take it from off *their Necks*, and put it on *your own*, and to ſay to your God-fathers and God-mothers, as they did to the Woman of *Samaria*— *Now we believe, not becauſe of thy ſaying, for we have heard him our ſelves.* John 4 42.

This day thou *doeſt avouch the Lord to be thy God*, &c. and to let the world know thou doeſt not repent of that Bleſſed bargain made for thee in thy *minority*: behold thou art here ready by Gods help to make good thoſe *undertakements* of others. As ſaid the blind mans parents, ſo ſay yours — *He is of age, ask him, let him now ſpeak for himſelf.* Deut. 26. 17. John 9. 21.

Only

Only be well adviſed what you *ſpeak*, or have ſpoken: for as the Pſalmiſt ſaith of his Tongue --*It is as the pen of a writer* --ſo ſhould yours be --*Nil agat incompoſitum*, &c. Do nothing, ſpeak nothing but with great deliberation and compoſedneſs, as the ſame Father hath it. You are now upon *building a Towre, whoſe Top will reach heaven: ſit down firſt*, and *conſider what it will coſt you to be a Chriſtian*, and that you'l have by and by.

tanquam amus ſcri- is, &c. ar. in loc.

ke 14.28.

Thoſe that are to be numbred, muſt be from twenty years old and upward; provided, they are able to goe forth to *war in Iſrael* -whereupon *Origen* obſerves, All Women, Children, ſlaves, old Men; that is, all womaniſh, Childiſh, Slaviſh & decrepit Souls --ſuch as were below the *heathen Agones*, they are --*Divinis Calculis prorſus indigni* -unworthy to be Reckon'd up by Gods *Counters*. So that ſuch as thoſe, like *Gideon's Supernumeraries*, may be ſpared, and ſent every man to *his own place*.

m. 1. 3.

e 1. ſuper m.

dg 7. 7.

For our buſineſs here this day is about a Spiritual *warfare*, ſuch as are *able for war in Iſrael*; our *Meeting* a kind of *Muſtering*. Behold here (pardon the expreſsion) the *Infantry* of the Lord of Hoſts. For as the Kings of the Earth --*Goe forth to Battell in the Spring*— So alſo doe thoſe Princes of Darkneſs: Not that they are Idle all the *Autumne* and *Winter* of our years, but now in the *Spring*, and Prime of our dayes; now is the chief time, wherein they chooſe to *Lead forth* their Armies againſt us.

m. 11. 1. br.

The Unclean Spirit *findes no reſt in Dry places*— ſuch was Chriſt: the Prince of this world comes, and *has nothing in me*: But when the *Breaſts are full of Milk* and the *Bones of Marrow*, there he comes and *finds* forrage, ſits down, and layes *ſiege* to the Soul.

at. 12. 43.

ohn 4 30.

And now, what ſhall we doe? *Per Baptiſmum regeneramur*

neramur in vitam, poſt Bapt. Confirmamur in pugnam: now is the time, we are making *ready to Battell.* If others uſe Croſſes, Chriſmes, Balſams, and I know not what mixtures — *Nobis ſufficit quod Spiritu inungimur*; with us, the *Spiritual* Oyntment is Preparative enough for a *Spiritual Combate.*

And ſo, though we have no *Anoynting* with *Oyle*, yet if we have the Anoynting with the *Spirit*, 'tis enough.

Here is no *Chriſm* indeed, but yet a Ghoſtly *Combate* and a Good Chriſt to Conduct us through it.

No ſweet-breath'd *Balſams*, but *Fragrant prayers*, and Devotions. No other Indelible *Character* we own, but that of *Love.* No Oyly mark upon the *Head*, or *Forehead*; but yet a Deep impreſsion upon the *Heart*: a *New life* we hope, though not a *New garment.*

Let thoſe of *Rome*, *like* Martha, *Cumber themſelves with thoſe many things*, while we, *with* Mary, *chooſe the Better part*, and ſo ſit down at the *Feet of* JESUS.

It was an antient Canon —— *Ad Confirmationem non niſi Jejuni accederent* —— Faſting ſhould accompany *Confirming*: however we doe by the *Literal*, pray God we all come with a *Spiritual* faſt to this holy Ordinance — If haply you have taken *food* into your *Stomachs*; yet I hope no *rancor*, nor *malice*, into your *minds*, and then though you have not *Faſting bodies*, yet if truly *Hungring ſouls*, I doubt not but we ſhall Conform to the Intent of that Canon. *Caranza de Concil.*

— *Thou tookſt me out of my Mothers Bowels*, ſaith the Pſalmiſt. You that are yet Unconfirm'd Chriſtians, if you conſider the *Churches care*, and mercy, in providing for you *ſufficient Sureties* (when you could not provide for your ſelves:) where have you been all this while, but in *the Bowels* of a Tender *Mother?* But now. Pſal. 71. 6.

now God is *taking* you out of the *Bowels*, and allowing you to *Hang upon the Breasts of your Mother*— Those *Breasts of Conſolation*, there fully and freely to *Suck* the Sweetneſs of the Word, and both her Sacraments.

Iſa 65 12. In regard whereof, we ſhould all be *Infants of Dayes*, even *as New-born Babes* all our Dayes, ſtill *deſiring that ſincere Milk*, ſtill *drawing* like a Childe, *feeding* like a Childe, and when we are Men, yet we ſhould never put away this *Childiſh thing*.

Many, like *Nero*, have *ripp'd* up their Mothers Bowels; yet with a purpoſe contrary to His, *viz:* Never more to ſee that place, where *once they lay*; but rather *to Curſe the Womb that bare them, and the Paps that gave them ſuck*.

Thus if the *Great ones have gone aſtray, like loſt ſheep*, it concerns the Churches care *to gather the Lambs into her boſome*. Indeed, what with thoſe *nipping Northerly* winds, many of our *old Fruit-bearing Trees* have been ſo *blaſted*, and Inrecoverably ſhattered, from that *cold Corner*, that now our greateſt hopes are in the Succesful Growings up of *Gods Nurſery*.

Ye are Gods *Nurſery*, and the *Growing hopes* of the Church, and however ſome of you may be but *Children* in underſtanding; yet I truſt you are not *men* in malice, men in miſcheife, nor I hope ever will be.

Ye have *Born the yoke of Chriſt, in your youth*; 'tis well; But yet, whereas *David* beſeeches God --*O caſt me not off, when I am old ----forſake me not, when I am* Pſal 71. 9. *Gray-headed*; Let me beg of you, ---O caſt not *God off* in the time of your *old age* ---and you that are *Green proſelytes*, beware you prove not *Gray-headed Apoſtatates*.

THE END.

Doom's-day Books OPENED.

22 b

A

SERMON

PREACHED

Before the Honourable JUDGES, the laſt Aſsizes at *Warwick*, *July* the 2d. 1662.

BY

John Riland, Arch-Deacon of *Coventry*, and heretofore Fellow of St. *Mary Magdalen*-College in *Oxon.*

Pſal. 96. 13.

—For He Cometh, for He Cometh to Judge the Earth—

LONDON,
Printed by *J. G.* for *Richard Royſton*, Book-ſeller to His ſacred Majeſty, 1663.

DOOM'S-DAY BOOKS OPENED.

Rev. 20. 12.

And I ſaw the dead, ſmall and great, ſtand before God, and the bookes were opened.

BEing reſolved (what in me lies) to decline all particular reflections, I made choice of this Subject, which is of equal concern to all; for that all muſt dye, all muſt riſe, all muſt appear, and *ſtand before God*, and *thoſe boſome-Books* of ours, which are now faſt *ſhut*, all *muſt be opened. That Day* will diſcover all. Ἡ γὰρ ἡμέρα δηλώσει, 1 Cor. 3. 13.

The Text repreſents us with *one Judge*, and a Great *Many Priſoners*; the behaviour on *this* ſide, the manner of Proceedings on *that*, together with the

clear and undoubted evidence of the whole matter.

The *Judge* is God --*before God*; the *Prisoners* are all mankind —*the dead small and great*; Their *Behaviour* submissive and such as becomes Prisoners, *they stood*; the *manner* of *Proceedings* upon them —*the Books were opened*; Lastly, the Evidence made good, by a Divine and Infallible *Affædavit*, S. *John saw it*— *I saw the dead*, &c.

And now, were I so Fit for this Text, as this Text you see might be Fitted for this time, perhaps somewhat would be done upon it. But my encumbrances have of late been very many, and the going off of *one* beckoned the coming on of *this other Service*.

Many that are here this day, cannot but know that *Publique Engagement*, to the which, but a few daies since, I was elsewere commanded, and that upon a * *Subject* (not to speak of it's *Novelty, or Difficulty*) every way remote from the *present occasion*.

A Sermon upon Confirmation in Coventry.

And although the Womb of one Cloud may at once be big with Dark Waters and Bright flashes, Thunders and Lightnings, *Hailestones* and *Coales of fire* —and contain them all at one and the same time; yet I must needs acknowledge my *Narrowness*, not at all Receptive at once of such Contrarieties.

Isa. 18. 11,12

VVhatever that *Fruitful Creature* may Performe, or the more Fruitful Phancy of *Pliny* be allowd to Imagine, I am sure I never could hope, with any the least *Pregnancy*, to receive a *Later*, till fairly rid of a *Former Burthen*.

Beside, I have been strangely cut short of the expected allowance for time, —*The Judges stood at our door*, when we did not think them gotten o're their own Threshold.

And

And indeed the unexpected ſuddainneſs of *this Aſsize* has much diſabled me from Diſcourſing (as I ought) of *that other* here before us. So that I ſee plainly, I muſt of neceſsity take my leave of *the Judge upon his Throne*; and the *Priſoners* at the *Bar*: the *Deportment* of the *one*; and the *Proceedings* of the *other*, with the like paſſages of that fair road, into which the words did at firſt ſpread themſelves; (the exact following whereof I confeſs is a buſineſs above my power at preſent) and ſo (without any more Prefacing) betake my ſelf wholly to that other matter the Text affords us.

The which, being very *Plain and Serious*, I hope it will not be expected, the diſcourſe ſhould *come forth* in any *other habit*; but be ſuffered to *go Plain*, and every way ſuitable to the Subject it treats of, which is *Death*, the *Reſurrection*, and *Judgement*.

It were too much Phariſaical to *Paint a Sepulcre*, why ſhould we trouble our ſelves to make a *Coffin* of VVrought Carved work? 'Tis but loſt labour (methinks) to ſtick, and dreſs a *Dead Corpſe* with Roſebudds, and throw Flowres into a *Grave*.

VVho would be at the coſt to Enamell and Gild a *Death-head*, or overlay a *Charnel-houſe* with Gold?

And as *Death* can well ſpare all kind of *Pompe*, as Superfluous; ſo in regard of the *Reſurrection* or *Judgment*, it is not all requiſite.

It is not the merry Dulcimer, the VVarbling Harp, or the Lute; but the *ſhrill and doleful Trump*, that bidds us *Riſe* at the laſt day, when we ſhall behold Chriſt Jeſus come down, not in *a Sun-beam*, but on *a Cloud*, to *Judgment*. All which things ſeem to beſpeak our greateſt Seriouſneſs in the Subject now before

us. Concerning which, what we have to ſay, is wrapt up in theſe *three propoſitions*.

rop. 1. The *Firſt* preſents us with the *Worlds Funeral* (I wiſh the Sermon might be clad in a *Suit* of *Mourning*, fit for it) thus —That we, and all that were before us (except Two or Three) and all that ſhall come after us, (except thoſe that ſhall be found alive at Chriſts
Cor. 15. 51. coming, *For they ſhall not ſleep at all, but be changed*) all I ſay, in the eye of Prophecy are but a company of dead men — *I ſaw the dead*, &c.

rop. 2. Secondly, Theſe dead men ſhall live, with their *Dead bodies* ſhall they *Ariſe* again at the laſt day; which
. 16. 19. is expreſly ſet down elſewhere; —and here alſo Implied, in that, though they were *Dead*, and are ſo ſtyled, yet they are *ſeen ſtanding before God*, which ſuppoſes they were *Alive*, and *Riſen* again — *I ſaw the dead— ſtand before God.*

rop. 3. Thirdly, As there is an appointed time for all men, *once to Dye*, and for all thoſe ſame men, *once to Riſe againe*; So it is moſt certain, that after thoſe *Appointed times* are come, then comes the *Judgement*; as here, no ſooner did the *Dead Ariſe and ſtand before God*, but preſently — *the Books were opened.*

Concerning which *Iudgement* (being moſt proper, and agreable to the *preſent occaſion*) I ſhall enlarge upon theſe following Conſiderations, as they lye before us in the Text.

Firſt, We ſhall conſider the *Generality of this Iudgment* — *The dead* — that is, *All* at one time, *All* in one place, *All* were preſented at once, to the View of S. *Iohn*, *That Divine Eagle*; who, Soaring a loft upon the *Wings* of an *Extaticall Spirit*, beheld a whole VVorld of *Carkaſſes* underneath him ------ *He ſaw the dead*, &c.

Secondly,

Secondly, The *Impartiality of this Iudgment*; High and Low, Rich and Poor, the Mean man and the Mighty man, *one with another*, one as well as another; All muſt come and *ſtand before the ſame Iudge*, all muſt abide the *Doom* of the ſame *Books*, all muſt equally paſs through the Severities of the *ſame Triall* ----- The dead, both *ſmall and Great*.

Thirdly, The *Over-ruling Authority of this Iudgment*, here intimated in that High and Low, Poor and Rich, the Mighty as well as the Mean man; all appear in the ſelf ſame *Humble deportment*; in ſuch a poſture as becomes *Priſoners*, -----they all *ſtood* before God.

Fourthly, The deliberate and convincing *Legality* in all the Proceedings of this *Iudgment*; matters were not tranſacted and huddled over in the Dark; but all muſt be done above-board: No arbitrary Power, nor extravagant Humour, no adventurous Raſhneſs nor ſupine Negligence, muſt carry buſineſſes *without-Book*; but as all muſt go by the *Book*, ſo thoſe *Books* ſhall be opened, that every one may read his own Endictment; ---*the Books were opened*.

Laſtly, the *Certainty* and *Importance* of the whole: the *Certainty*, the higheſt that may be, no leſs then ocular Demonſtration, atteſted by no meaner a perſon then S. *Iohn*, whom we have here, though in a Higher Place, yet ſtill in the old Poſture, *Leaning upon Ieſu's Boſome*, thence drawing and declaring all theſe ſecrets unto us ---*I ſaw*--- thus for the Certainty.

As for the *Importance*; It ſeems of no ſmall concernement to us, for whom (and not for himſelf alone) he *ſaw*, whatever things he did *ſee*; the which 'tis apparent, he *ſaw*, ſo as you and I, and all the Chriſtian VVorld, might both *hear* and *ſee*, (as we do this day)

day) and, if poſsible, become better thereby.

Thus we have laid our Foundation (large enough be ſure) but how we ſhall be able to *Finiſh* God knows. I much fear my Lot may lye, in that *Verſe* of the ſecond Leſſon for this Morning Prayer, even now read unto us,

Luc. 14. 30. ----*This man began to Build, and was not able to Finiſh.*

Mat. 15. 33. The diſciples ſaid ----*Whence ſhould we have bread in the Wilderneſs to Fill ſo great a Multitude?* I may well ſay, on the contrary, whence ſhould I have matter amongſt *Crowdes* and *Throngs*, ſo as to ſatisfy the juſt and natural Cravings of theſe ſeveral Parts and Propoſitions.

However, every Mouth muſt have its Meat, and God who has made the *One*, I truſt will provide the *other*; Not to anſwer thoſe Luſtfull expectations, that look for *Quailes*: yet if we can be furniſht with *Bread*, (we muſt not talk of *Philip's* 100 *or* 200 *penny-worths*, but) with ſome few Pennyworths of wholſome

Joh. 6. *Bread*, though it be but ſmall *Dole* at the Worlds Great *Funerall*, ----*Every one muſt be content to take*

Ib. v 7. *a Little.*

And that our *Diſtribution*, though but Mean, may yet be Methodical, I begin with the Firſt Propoſition,

Prop. 1. *viz.* That however in our own Dim-ſightedneſs we may ſeem to Live, Move, *&c.* yet in the view of this *Eagle-Ey'd Prophet*, we are all but a Company of *Carkaſſes*, a multitude of *dead men* ---*I ſaw the dead*, &c.

The *Dead* he ſaw, and no doubt all us, that are here *Alive*, yea and *himſelf* too in the number, all helping to make up that great *Congregation of the dead*, then before him. Although there went abroad this ſaying

Jo. 21. 23. among the brethren, that *this Diſciple ſhould not dye* --- yet he profeſſeth, whom it moſt concerned to know

the

the truth thereof) --that Jesus said not to him, *that he should not dye*, but, *if I will, that he tarry till I come, what is that to thee?* Ibid.

Indeed Christ was neer about Forty years a *Coming*, (*i. e.*) when He *Came* along with *Titus*, and the Romane Army, to the final Ruine of *Jerusalem*; Christ, I say, was Forty years in so *Coming*, and S. *Iohn* was as long a waiting and tarrying for that Coming: yet at last, Christ he is *Come*, and S. *Iohn* he is *Gone*, and that the same way as *Ioshua*, and all *went before* him, —*Even the Way of all the Earth.* Jos. 23. 14.

Notwithstanding, Others could not Destroy him: for 'tis say'd, such was the *Icie chastness* of the Soul and Body of this Beloved Disciple — That he *Quench'd the Violence of the Fire*, Chill'd and Allay'd the *Scaldings of the Liquor*, so that it could not *hurt* him.

But albeit (as I say'd before) they could not Take away his Life; yet when Old Age comes, he can *Lay it down*; and when Others cannot Kill him, at last *This Long-liv'd Eagle*, himself makes a shift to *Dye*.

The *Vivacity* of whose *Quills* (they say) had quite *Consum'd* all the Other *Feather-bunch* of his Twelve Brethren, and not so much as left behind him the *Pen* of One surviving Apostle to Write his Epitaph: But as *Love* (S. *Iohn*'s Dear and Darling Vertue) *Outlives* all her Sister-Graces: so the great Preacher of Love, the Loving and most *Beloved Disciple*, outlives all his Brother-Apostles. 1 Cor. 13. 8

Howbeit a long life is but a long Forbearance; and the * *Stoick* Laughs at those our *self-contradicting desires*, whereby we would have our friends Live long, and yet not see death, when that's the surest way to it.

The *Principal* is still owing, besides the *use-money* of

* Πῶς ἅμα μ
γηράσαι
λεῖς ἅμα μ
δενὸς τῶν ς
γομένων μ
ἰδεῖν θάνα
τον;
Arr. Epict.

of Sickneſſes and Sorrows; and though nature delayes the Peremptory *demanding* thereof, and ſo the *Debt* is ſometimes a long while ere it be *Diſcharged*; yet at laſt a full and entire *Payment* muſt be made. As it was here with this Apoſtle, whom the ſlow, but ſure hand of *Death* did at Length retrieve from the furtheſt *Baniſhment* of his *Life*.

ſtan. 'Tis the opinion of an Ancient Father, that it pleaſed God to ſhorten man's life on purpoſe after the *Floud*, leſt by the former allowance of a longer time the ſin of man might again riſe up, and call for a *ſecond deluge*. For no wonder the Waters of God *ſwell above* the *higheſt Mountaines*, when the ſin of man *ſtretcheth to the higheſt Heavens*.

And whereas the Pſalmiſt ſayes — *Thou haſt made*
a. 39. 5. *my dayes as a ſpan long*; and now ſuch are the ſins of men, that the *Good Old Span* is ſhrunk and contracted to an *Inch long*, and that Inch too often *Snapt* aſunder in the midſt by an untimely death due to ſin: yet for all that we are grown ſuch huge *Husbands*, with theſe our *Inches*, that we can drive as great a *Trade* of Impiety, as they could do with thir *Larger ſpans*, and ſo *ſin* our ſelves into a capacity of a *ſecond deluge*, and bid as frankly for it under *Fourſcore*, as others could do at *two hundred yeares*.

Therefore, as our dayes are *Evill*, (that's of mans making) ſo 'tis well they are *ſhort* and contracted, that's of God's good contriving.

We ſhall not onely dye *hereafter*, but now we dye *preſently*, and within a few years — What the Egyptiod. 12 33. ans ſay'd haſtily, we may ſay ſoberly — *We be all dead men*.

Old men are called *Tripodes*, and ſometimes *Quadrupedes*:

drupedes: becauſe, counting their *Crutches*, they have *Three* or *Four Feet* to Carry them to their Graves.

But it is not for Every man to Live ſo long, as to Run with *three or four Legs to his Long Home.*

Though in *Searching for the Silver Cup*, *Ioſeph's* Steward *began at the Eldeſt, and left off at the youngeſt:* yet when Angels come to *Rifle*, and make Search for a *Precious Soul*, they Obſerve no ſuch Order; but on the Contrary, oft-times *begin at the Youngeſt, and leave off at the Eldeſt.* Gen. 44. 12.

For as S. *Iohn — came firſt to the Sepulchre*, but S. *Peter Went in before him:* ſo, albeit your *Old man* comes firſt to the Grave's Mouth, and there ſtands a long while lingring, and wayting, by a weary painfull life, and with his *Crutches* is continually *Rapping at the Gates of death:* yet many times the *Young man*, that come's *after* him, makes a ſhift to goe in *before* him. Joh. 20. 4. &

However, firſt or laſt, *In* we muſt all of us; as S. *Iohn* (you ſee there) enters the Sepulchre, *as well* (though not *ſo ſoon*) as S. *Peter.*

Death (they ſay) keeps no Calendar. Many years with him are but as one day, and one day as many years. If ſome do not live out *Half their time* ---Half a day to others may be their *whole time.* Pſal. 55. 23.

Every Soul muſt not think to dwell in ſuch a *Ripe* ſlip-ſhel'd Body, as this old Apoſtle had; Nor are *Gray hayres* (thoſe *Church-yard-Flowers*) deſigned to grow upon the turf of every *Green head.*

The holy Templar call's them the harbingers of death (*That King of Terrors*) ſent aforehand (as it were) to Mark and *Score* his lodgings; yet how often have we ſeen *King Death*, with all his black retinue, *March* in afore any of thoſe his *Meſſengers?* Our *Clay-houſes*, Mr. Herbert.

alwayes ſtand open to death, who too frequently (like that *Evil Spirit*) comes in with confidence, without
King. 6. 32. any Knocking, or *notice giving*. As *Eliſha* heares the *Sound of the Maſters feet*, before the *Meſsenger* came nigh to give him warning.

Some few *Souls* indeed, like *full-fledg'd Birds*, when they *take Wing* and be gone, leave an old Body, like a tottered *rumpled Neſt*, behind them, whereas Chriſt aroſe *Early* in the Morning, and left his Sepulchre *whole* and unbroken. So the beſt (if not the moſt) like good Travellers are *going betimes* ----they take the *Wings of the Morning* ----fly away and be at reſt --*Surguntque cadavere Toto*, they ſpring out of an entire and *Un-battered body*, while the *Breaſts are full of Milk, and the Bones of Marrow*. Go but into the Church-yard, *meaſure*, and ſee how many ſhorter graves there be of thoſe, who never lived to attain our age nor *Stature*.

And now we are ſpeaking of Church-yards, what need we trouble Scripture, or other Arguments, to make further proof of our *Mortality*; For the fuller evidencing (if need be) and determining whereof, inſtead of *Fathers*, and *Councils*, we may repaire to *Church-yards* and *Charnel-houſes*, which are therefore called the common *dormitories* of the dead, the general *ſeed-plots* of mankind; becauſe, though we lye and *ſleep* there awhile, yet the time will come, when we ſhall all be *awakened*: and being *ſowne* there (rather then buried) at the laſt day we ſhall be ſure to *Spring* up, and *riſe* again.

Which brings me to the *Second Propoſition*, containing the Univerſal *Reſurrection*, implied here in the word, *ſtand* -----*I ſaw the dead*, &c. ----*Stand before God*.

That

That a *Reſurrection* (if it be) muſt be in order to the full attainment of man's Final happineſs, is generally agreed upon by all parties. *Prop.* 2.

But that there is any ſuch thing at all, as a *Reſurrection* of the body, is deny'd by ſome, upon theſe grounds (whoſe Falſhood and Weakneſs an Indifferent Eye may eaſily See through.)

1. That mans Happineſs is attainable in *This*, and therefore what Need is there of *Another Life*? or of the Bodyes *Riſing*, in order thereunto? thus *Epicurus*, and the reſt of that *Herd*. There the Antecedent is falſe.

2. If there be *another Life*, and Happine's muſt be had there, and there Only, then it Concern's the *Soul* alone, and ſo to what purpoſe ſhould the *body* be Diſturb'd, which is ſo farre from Going *Hulfs* with the Soul's Happineſs, that it Hinders It? according to that Rule amongſt them, *viz.* That all *Corporeity* is an Enemy to Perfect felicity. Thus *Porphyrius*, and thoſe of his way. But here we ſay the Conſequence is falſe, and the Proof thereof, from that Poſition of *Porphyrie*, very infirm.

3. That as all Spiritual things are of God, ſo all Bodily things are from the Devil, or ſuch like *Evil Principle*, and ſo cannot by a *Reſurrection* be United to God, that onely *Good Principle*. Thus *Manicheus*, and his Followers. So that the Body is ſtill *Kept under*, and Held down on all hands; all joyntly denying its *Riſing*, but upon Foundations (you ſee) full of Weakneſs, Falſhood, or Blaſphemy.

Again, as Thoſe Deny the *Reſurrection*, Others Affirm and Prove it: 1. From the *Riſing again of Chriſt* our Head. 2. From the *Natural tendency* in *Separted*

Souls toward a *Re-union* with the *Body*; which muſt not be to no purpoſe. 3. In that our *Gain* by Chriſt is greater than our *Loſs* by *Adam*: and therefore, if —*In* Adam *all dye*, much more *in* CHRIST *ſhall all be made alive.*

Cor. 15. 22.

By theſe and other Arguments of the *Reſurrection*, Some Affirm, and *Prove* it; We Affirm, and *Believe* it: yet if we would goe about to Prove it, Arguments Come up as Thick as *Graſs-Spills* in the Spring. Demonſtrations naturally Grow and Hang upon every *Green Hedge*; yea —*Day unto Day utters Speech*, viz. of the *Reſurrection*, which clearly diſcovers it ſelf, in the Succeſsive *Dawnings* thereof, and moſt apparently Dwells upon the *Eye-lids* of Every Morning.

Pſal. 19. 2.

And as Day unto Day utters this Speech: ſo *Night unto Night ſhewes this Knowledge.* He that *Lyes down*, has Slept out his Eyes and Senſes, who does not behold *It* Standing by his Bed-ſide, when Ever he *Ariſes.*

Ibid.

So that, although we doe Believe it, yet as for that —*Credibile quia Impoſsibile*, i. e. 'tis merely Credible, becauſe Impoſsible; we need not Take *Refuge* in any ſuch Unhallowed *Sanctuary*, or Seek out ſo Shamefull a Covert for an *Article* of our Creed.

Concerning the Inſtantaneouſneſs, or Succeſsiveneſs, of This our *Riſing*; the *Terminus A Quo*, and *Ad Quem* therein, what is the *Efficiency* of GOD, and wherein lyes the Inſtrumentality and *Subſerviency* of ANGELS.

And becauſe GOD ſay'd to *Adam* —*Duſt thou art, and to Duſt thou ſhalt Return.* No doubt, He has had time enough for That *Returning*; (yet) whether or no He then Say'd ſo to All the *Sons of Adam*, and that Every Body (as well as *His*) muſt Suffer a Perfect *Pulverization*;

Gen. 3. 19.

verization; yea, that very Body, which was Buryed but a Day, or an Hour, before the General *Reſurrection*, whether or no (according to the aforeſaid Sentence) That muſt be *Return'd* into Entire Earth, and ſo Ariſe out of as Complete a *Bed of Duſt*, as if it had layn as long as *Adam* a mouldring—Theſe and many other Niceties I purpoſely pretermit.

We muſt needs dye, that's Certain; but, that we are as *Water Spilt on the ground, which cannot be Gather'd up again*, &c. there *Ioab's Wiſe Widow* ſpeaks like one of *Iob's Fooliſh Women*: For when we ſhall be *Pour'd* out by the Hands of Death, and have Layn Soaking in the Earth never ſo many Centuryes; yet God will aſſuredly Recover again, and *Gather up* every Drop of This *Water*: in which regard (perhaps) it was that they call'd Death—*A gathering unto their people.* 2 Sam. 14. Gen. 49. 33.

This I verily believe (however ſome may think otherwiſe) that all thoſe *ſcattered parcels* of the ſame body, that lye *ſleeping* in ſeveral Pariſhes, perhaps in *ſeveral parts* of the World: As for example, Suppoſe a Souldier has Loſt a *Leg* in *Aſia*, an *Arme* in *Europe*, a *Finger* is Burnt in the Fire, a *Toe* is Cut off and thrown into the Water,

—(*Quid mirum toto ſi ſpargitur Orbe?* *Martial. Ep.*

why may nor the *dead duſt* be a kind of κοσμοπολίτης, free of the whole World, as well as a *Living body?*)

This I ſay, that all thoſe limbs, and parts of the *Diſperſion* aforeſaid, ſhall not only return ---*Bone to its own Bone*, &c. but every the leaſt *Grain* of duſt to that very Place it had in the body, before its diſſolution.

This I humbly conceive may moſt ſet forth the Wiſdome and Power of God in *that day*, which being ſtyled *a day of Reſtitution*, the way of *Particular* reſtoring, (which

(which now we ſpeak of) methinks conduceth moſt to the fulneſs and *exactneſs* thereof.

For, as the Loadſtone can, out of a common Heap of Duſt, Extract all the *little Fylings* of Steel, or the like: Much more is God Almighty *able*, by His *Magnetick skill*, out of the *common Rubbiſh*, to Single forth the *Minuteſt Fylings* (as it were) of theſe our Mortal bodyes, and Reſtore them all again to their *proper* places.

Polyb. An Army I have heard of, whoſe Souldiers had every one ſuch peculiar *Marks*, and *Characters* upon their Shields, that by help thereof their Commander could at any time eaſily *recover* them out of the greateſt Diſorder and Confuſion. 2 Tim. 21. 9. *The Lord knows them that are His*; and not ſo only, but, All that is *Theirs*: notwithſtanding, we are put to the greateſt *Rout* and *Diſorder* by Death; yet ſuch are Thoſe *privie Marks* of God's wiſdome upon us, that in the *Reſurrection* He will compleatly *Ralley* again all theſe *Ruines* of Mankinde.

Job. 19. 26. Eccleſ. 12. 3. —Then *though the Worms deſtroy this body, yet in my Fleſh— and with theſe my Eyes ſhall I ſee God.* Though the *Arms* (thoſe ſorry *Houſe-keepers*—) have not *kept* themſelves, nor *their Houſe* neither, but the *Fingers* are *ſtray'd* from that *Hand*, into which they were *Engrafted*, and the *Hands dropp'd* from thoſe *Arms*, by which they were *ſupported*.

Though the *Strong Men* have *bowed* themſelves, ſo as to be *trod* upon by Baſe Vermin; and the legs are run one from another; yea, though the *Grinders* themſelves ſhould be *Grinded* to pieces, and They that formerly *Look'd out at the Windows*, are now *Leap'd* out through *thoſe Windows*, and thoſe *Two great Luminaries*,

Luminaries, which GOD had ſet up to give Light to this *Leſſer World*, have not only *Conſum'd* themſelves, but their *Sockets*.

Yet in That Day of the *Reſtitution* of all things, when the Great KING ſhall diſperſe and ſend abroad his *Writs*, to Call that Laſt and *General Convention* of Mankind, and *ſay to the Sea*, — *Give back*, and to *the Winds*, *Reſtore*— though the *Summon'd Members* lye Scatter'd in ſeveral Shires and Countreys; yet *Bone* (as was ſay'd) ſhall return to it's *Fellow-bone*; each *Vein* ſhall Glide along the Old Channel. The *right Foot* ſhall not Miſs its way, and Run to the *Left*; the *Right Eye* ſhall not miſtake its own place, but be Lighted the Way to *the Right Socket*.

In a word, not an *Hair of our head ſhall be Loſt*, or Misplac'd; but when God ſhall *Renew the Face of This Earth*, and Set forth a Second Edition of Mankind, all our Limbs, thoſe Looſe and Diſperſed *Leaves*, ſhall be Carefully ſought out, and *Bound up* together; ſo that we ſhall Come forth the *ſame Volume*, though in a much Exacter Print and Clearer Letter.

The Glory of the *Second Temple* ſhall be farre greater than the Glory of the *Firſt*, provided it prove indeed to be *Such*; a Faire *Temple*, and not a Filthy *Priſon*, which the following Judgment ſhall ſoon determine.

And ſo I paſs on to the Third Propoſition, *viz.* That after the *Death*, and *Riſing* again of all men, then comes the *Judgment*, imply'd in theſe words — *And the Books were Opened.* — *Prop.* 3.

Wherein, according to the method propoſed, we are firſt to conſider, the *Univerſality* of this Judgment, — *He ſaw the Dead* (i. e.) All the dead, *ſtand before God*, &c.

Here I ſhall Endeavour not to be ſo Impertinent, as to trouble you with thoſe Intricate enquiries, concerning the *Time* and *Place* of Judgment, the *Form* and habit of the Judge, the *manner* of Citation, the *Method* of particular Trials, the *Execution* of the General Sentence, *&c.* Theſe things (and what elſe of the like nature) I ſhall either wholly omit; or elſe if it fall in my way, to make ſome little reflections upon any of them, I ſhall doe it very ſparingly, and tread as *Lightly* as he does, that paſſes over an *unſound* piece of Earth, that *ſhakes* and trembles under him.

[1] Forma illa it Judex, quâ tit ſub Judice; Illa Incabit quæ Incata eſt. Aug.

Thus much I take for granted, that although ſome ſay, it was the occaſion of *Cain*'s, and *Abel*'s *quarrel*, whether there were ſuch a thing as a *Judgement* to come, or no; yet that ſhall be no matter of *Diſpute* among us; but without further ſtay to prove That, I may freely proceed to the *Univerſality* of the ſaid Judgment, which now we are to conſider.

[2] *Circumſtance.*

If the Judges have paſt Sentence upon *Socrates*, *Nature* has *paſt Sentence* upon thoſe Judges, and in that reſpect, we are all a company of *condemned* Creatures, as well as *Socrates* — *We muſt all appear before the Judgment ſeat of Chriſt*, &c. and then as God ſaid to *Abraham* (when he had *brought him abroad*) — *Look now towards Heaven, and tell the Stars*, &c.

Cor. 5. 10.

I may ſay to you (ſince God has alſo *brought you Abroad*) — *Look* ye now toward the *Earth*, tell the *Graſs* that is ready for the *Sythe*, or the *Corne* ye have ſeen almoſt ripe for the *Sickle*, and conſider ye of the worlds *great Harveſt*.

What? All that *have been*? All that now *are*? All that ever *ſhall be*? muſt all, and every one *Appear*? O what *Throne* will be able to hold that *Judge*.

What

What *Benches* will be enough for thoſe *Aſſeſſors*, even even thoſe infinite numbers of *Saints* and *Angels*, which he brings along with him? what *Dungeon* is deep enough to contain the already *condemned Devils*? or what *Bar* will be big enough to hold the (now) *Arraigned Priſoners*?

Some ſpeak of the *Valley of Iehoſhaphat*, as the moſt convenient place, being near unto *Mount Olivet*, where Chriſt *Aſcended*, and whereabouts, it is expected, he ſhould alſo *deſcend* again, according to the Collection, they make from that paſſage —— *This ſame Ieſus — ſhall ſo come, in like manner, as ye have ſeen him goe into heaven.* Act. 1. 11.

But for that, ſuppoſing (as ſome think) the *better ſort* ſhall be *caught up* in the clouds, to *meet the Lord in the Aire*, and ſo not at all trouble that *Valley*; yet as to the *Wicked* alone and their numbers, what was ſpoken of *Samaria*, may likewiſe be ſaid of this *Valley*. — *Surely the duſt thereof will not ſuffice*, for every ſelf-condemned *Soul*, to *take an handful*, and ſtop his own Mouth withall, when he appears in a *guilty ſilence* before his Judge. 1 King. 20. 1

No wonder, — *An heaven of heavens cannot contain* an infinitely Bleſſed God, when a Hell of Hells is little enough to hold a company of his *accurſed* Creatures; and if the Gaol be ſo well fill'd, the Bar muſt be ſadly Throng'd. 1 King. 8. 2

For however many *Angells* (they ſay) may reſt in *one Point*, as that *Legion* in one man; yet *raiſed Bodies* ſure ſhall not loſe their former *Dimenſions*, ſo as one of them may be Unconfinedly in *any place*, or many of them crowded uncircumſcribedly, into *one Place*.

Then reckoning from the *Firſt Adam*, to the *laſt*

Son of *Adam*, could we but consider, what *those Slaughter-Weapons* of War, Famine, Plagues and Pestilential diseases, have done, and shall yet do; (not to speak of the *daily* work of common Mortality, still kept a going) did we but cast up what *Hecatombs* have been offered up to Earthquakes, Fires and Floods, *viz.* an entire Countrey swallowed at one morsell by an *Earthquake*, many *Lebanons have not been sufficient for one of these burnt Sacrifices*, whole *Mountains* of men suddainly carried into the *Depths* of the Sea, and there drowned forever.

Beside those many other *Besoms* of Destruction, all mankind (but Eight persons) was at once we know *Swept* off the Common stage by one deluge.

And if the *Flames* have often Practised upon Lesser Parcells, and thereby given us some *cast* (as it were) of their *consuming-skill* aforehand against the great burning at the last day: neither have the *Waters* been wanting, by frequent and violent *Inundations*, to let us know, they have not *quite forgotten* their *Former* overflowings.

So for all those that are already *Come* & *Gone* in these Wayes: all those that are now a *Going*, and Every One, that is yet for to *Come and Goe*; for All these at once to *Appear* in the *Same Place*, and fall under One and the *Same Prospect*, we must needs say S. *John* here was mightily assisted with Those *Divine Opticks*. The *Lesser* could not *Shrowd* themselves under the Greater, so as to Escape him; the *Greater* cannot *Over-shadow* the Lesser, so as to Hinder him.

Apr. Ep. 69 — *Habes Tu literas meas, Ego Tuas — ante Tribunal Christi, Utræque recitabuntur:* the True *Catholick*, and the Perverse *Schismatick*, the *Church-Governour*, and the

the *Church-Despiser*, shall both *stand* before *Christ's Tribunal:* where it will be Impartially sifted, what *Letters* either of them have Brought in their *Bosomes*. Which leads me to the Second Circumstance considerable in this Judgment, *viz.* the *Impartiality* thereof, contain'd in those words — *Small and Great.* — *I saw the Dead, Small and Great, Stand,* &c.

The *Great*, as well as the *Small*, it seems, they all must *Stand* before God. And if S. *John* sees them all here in the same *posture* of poor and wretched *Prisoners*, GOD (no doubt) beholds them all with the same Eye of a Just and Impartial *Judge*. There is not a *Chaire* afforded for the Ease of a Prisoner of quality, while the Poor man (his Fellow-Prisoner) bears upon his *Legs*, till he grows to the ground he *stands* on: No, they all *stand* before God. 2 *Circumstance.*

The *Athenians* had a liberty to question their chiefest Magistrates, though not *in*, yet *after* their Office: And the *Egyptians*, they *sate* upon the *Carcases* of their greatest Commanders. Here, the *Books* were all Indifferently *Opened*, and the *Volume*-Accounts of the Greatest were read and duely Stated, as well as the *Smaller* Papers of the Meanest person were produced. *Diod. Sic.*

Books, they say, are the Uprightest *Judges*, and the most Faithful *Counsellours*, which (whatever men may doe) understand nothing of any *Personal Distinctions*, or Favourable Indulgencies unto any; in which regard the Text here makes use of them in the setting forth of this Judgment.

The Great mans Charge (wrote in Court-hand, or Characters) is not charily *folded* up, with a Seal of *Favour* clapt upon it, or a clasp of *Gold*, while the lesser bills of a mean person, drawn at length, are laid open to

publick View, ſo that he that *runs may read them*; No; but the *Books* of all, as they were equally view'd by the *ſame Eye*, ſo were they exactly *Wrote*, and Impartially *opened*, by the *ſame hand* of Juſtice.

I have heard of one, who was content to have his Picture drawn, on condition he might hold his Finger over the *Wart* he had upon his face, while it was a drawing.

Too many ſuch *Imperfect Pieces* we meet withall, even from thoſe *Pencils*, which ſhould draw Juſtice to the *Life*, while the *Soft Finger* of affection is ſuffered to cover the *deformities* of the Fouleſt matters; But, when God once (to ſhame our deficiencies) undertakes to give us this *exact draught* of Judgment, he will put by the *Kindneſs* of the Finger; The *narrow covering* thereof muſt be removed in that day, and *Blemiſhes* as well as *Beauties*, all muſt be *naked* before him, *with whom we have (then) to do.*

Fixa erunt omnia quæ nunc moventur ad ſervitium hominum. Anſel.

If (as ſome are of opinion) the renew'd Heavens, and all the luminaries thereof, ſhall then leave off their rolling and be ſtill. It may give us ſomewhat to conceive of that *unmoved ſtillneſs* there will be in the Lord of Heaven, and *ſteadineſs* in the *Father of thoſe Lights*, even in the Unchangeable God, who ſhall not ſuffer the leaſt ſway of Affection, or *ſhadow of Turning.*

Sam 16. 7. *Look not on his Countenance, nor the Heighth of his ſtature, for I have refuſed him*, ſaith the Lord, concerning *Eliab*; where alſo we have the reaſon of that *refuſal — For the Lord ſeeth not, as man ſeeth*, &c.

bid.

On the other ſide, when God had ſaid — *By me* rov. 8. 16. *Princes rule* (as doubtleſs they doe) and *Nobles, and all* . 17. *Judges of the Earth* — it follows at the 17th *verſ. I love them, that love me.* 'Tis not, provided they be *Nobles*,

or

or *Judges*, or the like, before ſpoken of, but *them* indifferently, who ere they are — *I love them, that love me.*

Juſtice may well be allow'd to *Wear*, when in ſome regards ſhe is a *pair of Balances:* he that weighs with them indeed, diſtinguiſheth of the *worth*; but the *Balances* themſelves make no Difference in the *weight* of *Gold* or *Lead.*

And as it is in *Weights*, ſo is it in *Meaſures*, the ſame, I think, may ſerve as well for *Silks* as *Sackcloths:* In both which we have the Reſemblance of an *Even-handed* and Unbyaſſed Juſtice.

Thus God himſelf ſets an Equal Rate upon the *Atonement* of all Souls — *The Rich ſhall not give more, the Poor ſhall not give leſs than half a Shekell.* For as the Heavens keep an *Equi-diſtance* from the Earth; however they ſeem, yet they doe not *ſtoop* to Kiſs the Tops of the Loftieſt *Mountains*, nor doe they quite Diſdain, and *look aloof* off from the Lower *Valleys.* Exod. 30. 15.

So it is with the GOD of Heaven — He is no *Reſpecter of perſons*, but in every nation, (and of every Condition) *He that fears him, is accepted of Him.* If he does *draw nigh* to the humble, 'tis the Grace, and not the Man, that *bowes* him and Inclines him: If He does *behold the proud afarre off*, 'tis the Sin, and not the Soul, that *eſtranges* Him. Act. 10. 34. Pſal. 138. 6.

Whatever Others may think, I doe not believe we ſhall all *Riſe* in the *ſame ſtature*; but Riſe we muſt, and the Lofty-ſiz'd man *jutt's* no nearer to Him, nor doe thoſe of Lower Meaſures *ſink* at all the further from Him. The Sun-beams can aſſoon reach the *depths* of the moſt Depreſſed Hollows, as the *heights* of the moſt Exalted Mountains.

Nil apud Deum Magnum eſt, quod vel à Minimo dari neqeat, S. Anſelm.

nequeat, the *greateſt* Preſent to God may be offered by the *meaneſt* Hand. In the acceptance whereof He looks not at the Fine Glove, the Rich Perfume, or the *Gold Ring upon the Finger*, but only – *The Cleanneſs of the Hand in His Eye-ſight.*

Pſal. 18. 24.

Pharaoh's Butler and Baker, the *Heads of Both are Lifted up*, though to a Several kind of Advancement: yet not for the Diverſity of their *Dreams*, (the Gayeſt and Beſt things in this World are little better) but according to the Difference of their *demerits*.

Gen. 40. 20.

Ioſeph and *Agag* muſt both be *brought* out of Priſon, but for ſeveral purpoſes and deſignations. *Ioſeph ſhaves* and *ſhifts himſelf*, but *Agag* appears in *delicate apparel*. Both come forth with their *Rayment chang'd*, yet the One to be Advanc'd to the *Throne*, the Other to be *Hewn in pieces*. Now, as the Eye of *Pharaoh* did not at all reſpect the *ſhaved Face*, or the *change of Rayment*, in the Promotion of *Ioſeph*: neither did the Sword of *Samuel* give any regard to thoſe *delicacyes of Habit* in the Execution of *Agag*.

Gen. 41. 14.

So ſhall it fare with all mankind in *that Day*: *Ioſephs* and *Agags*, *Slaves* and *Princes*, the *exalted* Butler and the *condemned* Baker, *riſing* men and *declining* men, we are all Deaths *Captives*, and at the Laſt day muſt all be *brought* forth of our ſeveral Priſons, and *change* our Garments, though in order to deſigns and purpoſes very farre diſtant one from another.

Some (like *Ioſeph*) to be *Exalted unto Thrones* in Heaven: Others (like *Agag*) to be *Cut in pieces* for thoſe Infernal Cauldrons. Some with the Baker, to be made *meat* for thoſe Helliſh *Fowles* to Feed upon: while Others are Preferr'd to be *Cup-bearers* to the Great King: To taſt again of the *pure Blood of the Grape*,

Gen. 40. 19.

Grape, and --*Drink it anew with Chriſt in his kingdome.* Matth. 26.

And all this not according to Honour, Wealth, Wit, or any outward *Wearing*, but according to their outward and Inward *Working*; as here it followes in the Text – *The dead* were Judged *according to their works.*

Indeed, during the *Night* of this Life, one may chance to ſtumble, and *Daſh* againſt the Tomb-ſtone of a great Man; and thoſe Graves, that are worth a *Coffin*, we ſee for a time how they *ſwell* above their Fellows, while the Poor *bare Winding-ſheet* is quickly made *Level* with the Earth, and ſooner *ſinks* into a Total diſ-appearance.

But, in the *Day-light* of the next Life it ſhall be far otherwiſe; whatever difference there may ſeem in Graves, thoſe *Priſon-houſes* here, there ſhall be no ſuch diſtinction betwixt the *Priſoners* hereafter.

The Phariſee may *Paint his Sepulchre* to pleaſe Men, but (without the ſad colours of a true repentant Sorrow) he can never paint *his Soul*, ſo as to pleaſe God.

Yea however, in the reſpect aforeſaid, there may be ſome *Inequality* amongſt *Tombes*, yet none at all amongſt the *Bones* therein contained; and therefore death is called – *A land of Darkneſs* — and *without any order.* Could we go down into thoſe *Chambers of death*, look amongſt that *Rubbiſh* of mortality, and there behold thoſe Pitifull *Remaines* of mans ruine: Alas! the *Head* of an Emperour retaines not the Print of the Imperial *Diadem* upon it: we can ſee no *Character* at all, no not of one of the *three Crownes* upon a dead *Popes ſkull*; no *ſigne* of theſe formidable and Majeſtique Robes upon the *bone* of a Judges ſhoulder. The renowned *Ribband* leaves no *mark* upon the back Job. 10.

or Breast of *Knights* or *Nobles*; Nor does the Honourable *Garter* make any Lasting Impression, upon that *shin-bone* which used to wear it, and be adorned with it.

Which *Impartial* and undistinguishing Indifferency in the next World, is further imply'd in that, as we are Sentenc'd by The *Book*, so shall we be Summon'd by The *Trumpet*: Both which contain in them some Secret significations of this *Impartiality*. The former I have already touch'd upon.

For the *Trumpet*, *Aquinas* observes a Three-fold use thereof amongst the *Jewes*: — *Congregabantur ad Concilium, commovebantur ad Prælium, vocabantur ad Festum*, They were Summon'd therewith in *Council*, Incited in Set *Battels*, Invited to Solemn *Festivals*.

p. 3 æp. q. 76. 2.

To which we may adde a Three-fold use of it among *Christians*, *viz.* At *Ordinary Meales*, as in some Colledges and at your *Sheriffs* Tables; At *Church Assemblies*, as in some Countries; at your General *Assizes*, as in this, and most other places; all is done by the sound of the *Trumpet*.

We have all these met together in the Text before us. Here is the *Grand Council* of the Kingdom to be kept, * Christs last *Battel* to be Fought; the *Festivall* of all Saints and Angels to be Solemniz'd; The *great Supper* of the Lamb to be celebrated; the *general assembly* and *Church of the First-born* to be congregated, and the worlds great *Assizes* to be held, by Christ the Judge of those *Assizes*. And 'tis not without cause, that all is transacted by the *Trumpet*: For as *God is gone up with the sound of the Trumpet*, we doubt not but he will *come down* again in the same manner.

ene dicitur a Dei; quia pugnam cùm micis decre-iam, venit us. Lud. de a Christi.

b. 12. 23.

l. 47. 5.

Now we know the *Jewes* had not *one kind* of Note, for

for the poor *Peſant*, and *another* peculiar ſtrain, for the *Princes* of *Iſrael*; but all were ſummoned by the *ſame note* of the Trumpet.

Nor with us *Chriſtians* is there *one* kind of call for the *Governour*, *Another* for the *Servitour*: no, but Tutor and Schollar to their *Colledge-meales*, Maſter and Servant to *Church-meetings*, the Commander and common Souldier to *Field-Services*, the great Counſellour and the pooreſt Client to the *general Aſsizes*, all muſt liſten to the *ſame ſound*, and Summons of the *Trumpet*.

How much more, at the blowing up of the *laſt Trump* (by an impartial Severeneſs, and all Perſonal *Irreſpectiveneſs*) will God be ſure to maintain the Uniform, and *undiſtinguiſhing* uſage thereof, when by the *ſame blaſt* of an Archangel, Judges and Juſtices, Counſellors and Clients, Jurors and Priſoners, Prieſt and People, all ſhall be ſummoned to the *ſame* Triall, all brought to the *ſame* Bar, all Commanded to the *ſame* Poſture.

Which invites me to the third Circumſtance conſiderable in this *Judgement*, *viz.* The *Over-ruling Authority* thereof, here ſignified, in that they all *ſtood* before God.

And ſo on to the fourth conſiderable, *viz.* The deliberate, and convincing *Legality* of this Judgment --- *The Bookes were opened*, and thence to the *certainty* and Importance of all theſe paſſages ----*I ſaw*, &c.

Indeed when I firſt began to conſider of this Subject, my main deſignes were ſet upon theſe laſt Obſervations, and had thought to have practically *reduced* all to the preſent occaſion.

Eſpecially my Eye was much upon the *opening of theſe Books*, in *one* whereof was wrote ---*Quæcunque*

fecimus, What we have done; In the *other*, ---*Quæcunque feciſſe debemus*, What we ſhould have done. And in them I ſaw was contained matter of moſt Pertinency to the buſineſs now before us.

Firſt, I ſhould have enquired, what's meant by theſe *Books*; and for that, I had willingly ſate down at the *Feet* of S. *Auſtin*, *Thomas Aquinas*, and our Pious and moſt learned Champion of the Church of *England*, Dr. *Hammond*.

All which do unanimouſly agree, that by theſe *Books* here are ſignified the *Court-rolls* of Conſcience, thoſe boſom-records of all our thoughts, words and actions, there carefully *reſerved*, and then fully and faithfully to be *Produced* in that day.

Secondly, I had obſerv'd, that all things whatever are exactly *Book'd down*; we neither think, ſpeak, nor act any thing *without Book*: If we can make a ſhift for Matter to *fill* thoſe Books, God will be ſure to be Furniſh'd with Books to *hold* that Matter whatever it be. Which One thing, if but duely conſider'd, as *Judah* ſaid concerning *Benjamin*, —*How ſhall I goe up to my Father, and the Lad be not with me!* We may ſay concerning CHRIST, —How ſhall we dare to *Goe up*, and *ſtand* before Our *Father*, if The *Holy Childe* JESUS be not with us?

Gen. 44. 34.

Laſtly, That although theſe *Books*, in many ſecure Souls, are kept cloſe ſhut, untill that Day (Their *opening* now implies, they were *ſhut* till now) yet then they ſhall be ſuddainly, perfectly and entirely *opened*—*—Mira mentis celeritate*, &c. ſaith S. *Auguſtine*. All ſhall be clearly ſeen, by one quick Glance of an Enlightned Soul. Conſcience being that *Divining-Cup*, which God (as it were) has *cramm'd* within us, at our

Id. 2.

First

Firſt making; and will, one day, as certainly diſcover our *Thieveries*, as our own proper goods and Treaſures: whatever has been *Bagg'd* up in theſe our Mortall bodies, this Treacherous *Cup* Betrayes all.

And yet as *Benjamin*'s *Sack* cannot throughly be *ſearch'd* till *the Beaſt be unladed*, no more can theſe full *diſcoveries* be made within us till by death we have all *laid down* this Load and Luggage of Mortality. Ibid. 11.

But, you ſee I could not fairly come to *this* but by making a rude and immethodical climbing over *thoſe other Heads*; and time will not allow of that juſt diſcourſe due unto all.

Therefore ſince we now cannot come ſo farre as the *opening* of theſe Books, and a moſt dangerous thing it is to goe away and leave them *ſhut*: Let us heartily beſeech God to *open* them unto us in *mercy* here, before He *opens* them to all the world in *judgement* hereafter.

Concerning which Judgement, I have ſome few words of Application, as to this dayes buſineſs, and ſo I ſhall conclude.

We have ſpoken all this while of a *Iudgment to come*, but what's that, may ſome ſay, to this *preſent day of judgment?*

I anſwer thus, We all profeſs to believe, That *Chriſt ſhall come again to Iudge both the Quick and the Dead*, &c. yet did we indeed really believe *thoſe*, there would not be ſo much need of *theſe Aſsizes*.

Truth is, they are for the moſt part, a ſort of *Infidel* (certainly, more than half-Heathen) *Chriſtians*, that put our Honourable Judges to all this trouble.

Well; but if thoſe General Aſsizes muſt be in *that Day*, as ſurely as Theſe of ours are at *this Day*; of

what mutuall concernment are they one to another? Briefly thus!

Theſe ſhould mind us of *Thoſe*, *Thoſe* ſhould guide us in *Theſe*; the Preſent ſhould ſerve as a *Proſpect* of the Future; the Future ſhould ſerve as a *Patern* of the Preſent Judgment.

Thus, as *Deep Calls unto Deep*, and *One Dolefull Creature Cryes unto Another*:— ſuch Correſpondency there might be betwixt *This*, and *That* Judgment to come, that by a good improvement, —The *Leſſer may be Bleſſed of the Greater.*

Iſa. 34. 14.

For the Firſt, *viz.* that Theſe ſhould *mind* us of Thoſe. Who can hear mention of a Publick *Gaol-delivery*, and the *Iudges approach* for that purpoſe, and not think of the *Reſurrection* in the *One*, and the *Coming* of the *Day of Iudgment* in the *Other*?

Who can hear the Triumphant Sounding of the *Sheriffs Trumpets*, or the Sad Clinking of the *Priſoners Fetters*, but muſt needs make ſome reflections upon The *Trump* of God in the One; and the Clattering of Thoſe *Everlaſting Chains* in the Other?

Who can be by at the *Arraigning* of the Priſoners, and the Reading of their *Indictments*, and not Contemplate what S. *John* here ſaw, *viz. The Dead Stand before God, and the Books Opened?*

In a word, How can any one Stand and Obſerve the *Witneſſes Evidence*, the *Priſoners Plea*, &c. at This day, without ſome apprehenſions of Thoſe our *Thoughts Accuſing or Excuſing one another* in *That day?* Or, is it poſsible one ſhould be preſent in *Body* at Mans *Pronouncing of Iudgment* upon Condemned Priſoners, and at the ſame time not be preſent in *Spirit* at Gods *Finall Sentence* upon Damned Sinners, — *Goe ye Curſed*, &c?

Rom 2. 15.

Who-

Whoever he be that has the Advantage of the *One*, and yet receives no Benefit by the *Other*, is nothing more than a mere Idol that has Staring *Eyes*, but *Sees not*; wide Gaping *Ears*, but *Hears not*: and which is yet more, an Immortal *Soul*, but *Underſtands not*.

For the Second, *viz.* that *Thoſe* ſhould *Guide* us in *Theſe*: To keep then to our *Patern* here before us —

Firſt, Let Judgment be done *Univerſally*.

Solomon denies not the doing of Juſtice to *Harlots*; 1 King. 3. 16.
nor does God refuſe to hear the pleadings of the *Devil*. Job 1. 10.

'Tis not well, that Judgment ſhould *drop down* like the Rain in *Amos* ---*One peice was rained upon, and the piece whereon it rained not, withered.* Amos 4. 7.

And yet as one of our reverend Biſhops obſerves, (conſidering thoſe infinite numbers of evil thoughts, plots, and purpoſes, *&c.* which go unpuniſht) of thoſe many hundreds of ſins, that *cry daily unto God, ſcarce one, or two are condemned by man.*

Let our Judges make as *clean work*, as they can, 'tis certain God and his Angels will find ſomewhat to *Glean after their ſickles*, elſe what need there *Another* Judgment, if *this* were altogether exact, and perfect?

But yet as the Houſe of that *Romane* Magiſtrate, ſtood continually *open*, for all that came for Juſtice; ſo ſhould there ever be, in the Frame, and purpoſe of your Wills, a readineſs to Juſtice, a Willingneſs to Mercy, and in thoſe regards, the *doors of your* hearts ſhould ſtill ſtand *open* to receive all Commers. That's for the Generality.

Secondly, Let it be done *Impartially*.

Of the *Levites*, it is ſaid ---*Nec dextram, nec ſiniſtram cognoverunt Levitæ. Utinam nec Iuriſtæ!*

It

It were well if Lawyer, *Levite*, and all were unconcerned in this *Right and Left* hand Knowledge.

In works of Charity, the *Left* muſt not know
Mat 6. 3. what the *Right* hand does; but in Works of Juſtice, there ſhould be neither right hand nor left; and therefore with them of old, the *ſtatue* of a Judge was
Herodot. Ἄχειρος (*i. e.*) a meer handleſs ſtatue; for what reaſon it is not hard to conjecture. This we are ſure of, Better is it for us to *Enter handleſs* into Heaven, then having *two hands* (full of Corruption) to *be caſt into Hell fire.* That's the ſecond Circumſtance --Let all be done Impartially.

Thirdly, Let all be done *Authoritatively.*

I magnify mine office, ſaith S. *Paul*;
Rom. 11. 13. As he did his *Apoſtolical*, 'twere well, if all would magnify their *Iudiciall* Proceedings; Nothing but ſin can *Vilify* them.
Lucan. *Facinus quos Inquinat, æquat* -----Sin is the greateſt *Leveller* in the world; It brings down the *Bench* and layes it even and level with the *Loweſt Barre.*

If the giving of a Teſtimony may *fetch down* a Juſtice and ſet him amongſt the *Witneſſes*, the Committing of Iniquity *hales* him yet lower, and claps him up among the *Priſoners*, Conſcience Impleading the *One*, all the while the Law Arraigns the *Other*. That's the third Circumſtance.

Fourthly, Let all be done *Deliberately*, and with a convincing *Legality*, (together with what other merciful and holy conſiderations, may be taken in by the
Pſal. 36. 6. *opening* of theſe Books) there we have them *both* in one *Verſe — Thy Righteouſneſs is like the Great Mountains; Thy Iudgments are a great deep*, (*i. e.*) In all Gods proceedings there is a *leiſurable ſtilneſs*, like the *great deep*; yet withall a *Solid* and *Apparent Legalneſs* like the

the *great Mountains.* I'l only ſpeak of the *Firſt.*

Do but obſerve here, the Throne is prepared, the Judge is come, the Benches ſet, the Boards filled, the Barrs made ready, witneſſes, priſoners and all brought forth, yet no further proceedings, till the *Books be opened.* —— *He that believes makes not haſte*; nor does a *Wiſe man* make too much haſte in *beleeving*, much leſs does a *good man*, in *condemning*. He dares not give *credit*, much leſs *Sentence*, without Book. Iſa. 28. 16.

And in this the *Iudges ſword* may learn of the *Mowers Sythe*; which however (as you come along) you may hear them *Whetting*, and *Whetting* again, yet not a blow is ſtruck, but where 'tis *fully ripe for Execution*; and then, as we tear not off a *Nayle*, no nor Pluck up an *Hair*, without *Pain*: no more ſhould the Vileſt *Excrement* of a Kingdome, the moſt wretched Miſcreant that is, periſh without *Pity*.

After the flood, GOD can *ſmell a ſweet Savour*, amidſt a World of carkaſſes, that were ſpread like *Dung* upon the face of the Earth; but yet, that *Savour Ariſes* not from the *Reaking* of the Bodies, but the burning of the *Altar*; And ſhould the *ſword* of Juſtice be never ſo much *bath'd in Blood*, yet 'tis not the *Carkaſſes of the dead*, which *ſmell* well with God, but the *holy burnings of the Living*; ſuch as alwayes *warmed* S. *Pauls* boſome — *who is* (not to ſay deſtroyed, but) *offended and I burn not?* Gen. 8. 21. Ibid. 20. 2 Cor. 11. 2

If the *Heavens* will not, the *Earth* muſt *weep*, becauſe they will not; the *Tears* of a compaſsionate Judge, may (in a ſacred manner) * *ſhame the dry Eyes of Heaven*; ſo that God can't chuſe but make them * *Weep with them that Weep*, and melt in *ſhowres*, with them that melt in *Teares*.

* Σὲ δυσοπῶ τὴν μόνον ἀγαθόν. Dr. Hammond out of Baſil.

* Then there had been a long time of Drouals.

—*Ita feri, non ut ſe, ſed ut te ſentiat mori*; ſo to ſtrike that he may *feel his own* death, that's the part of cruel *Tyrants*: but ſo to ſtrike, as if we *our ſelves felt it*, that's the part of *good Iudges*; who as you came *with*, ſo we hope you come *like*, the * *Yeſterday's Thunder-Showre*, not without a mixture of *Majeſty*, and *Mercy*.

Thunder and rain at the Judges inming.

But I ſee my ſelf irrecoverably loſt in this *one leaf* of Mercy; what then will become of you, your great Patience at preſent, and your weighty Affaires now following? all I doubt would be loſt, ſhould we adventure upon the Turning over of the *other leaves* of theſe Books; which in regard I perceive them of themſelves moſt willingly *opening* at a *Pſalm of Mercy*, I ſhall here *Fold* down the Leaf, for your more ready *Finding*, and ſo at laſt *cloſe* up the Books, where Firſt I found them *open*. So much for the Text.

An Addreſs to the IVDGES.

WE have done *Preaching*, and now muſt betake our ſelves to down-right *Begging*: Indeed it falls out at ſuch times as Theſe, that the Poor CLERGIE have this Advantage afforded them, to become *Publick Beggers*.

And although our Honourable PARLIAMENT, in their pious Care and Wiſdome, have *Hedg'd up our Way with Thorns*, from all kind of *Tumultuous Petitions*; yet here They have left

left us a *Gap open*, and a faire paſſage, to *Touch the Top* of The *Royall Sceptre*, by our humble Approaches to You (My Lords) by whom That *Sceptre* is ſo Truly Repreſented.

Therefore Your patience, and the Preacher, having been *Wreſtling* now This Hour: We cannot yet *let You Goe*, *unleſs You Bleſs us*, with the grant of theſe particulars, which ſo much concern the Honour of That *Sceptre*.

In order whereunto, the Firſt thing we *beg*, and the Laſt we would be *denied*, is, that the *Lord's Day* may be more Religiouſly Obſerv'd, and *His Publick Worſhip* more Devoutly Frequented.

'Tis ſad to think, that thoſe who ſhould alwayes be *Ready* for CHRIST's Coming (You know the Motto, GALLUS SUPER TUBAM) ſhould never be more *Unready*, then when we are chiefly to *expect* him, as we ſhould do on *that day*. Heretofore *Abuſes* of this nature were like the *Peſtilence*, *that Walks in darkneſs* Pſal. 91. 6. (*Betimes* in the Morning, or *Late* in the Evening) but now *Carts* and *Waggons*, &c. are become *dæmonia Meridiana*, *Deſtructions* that *Waſte* and reproach our Religion at *Noon-day*. That condemnation muſt needs be grievous, when

when *Rebells* shall rise up in Judgment against *good Subjects.*

Next we pray that all Perjuries, Frauds, Subornations, *&c.* (which should not be named amongst Christian men) may not be Impenally practised in Christian Courts.

That nothing be done through Strife or Revenge, *&c.* and that all lingring and Vexatious Suits be effectually prevented.

That the *Poor* be not oppressed in his Cause, nor the face of any accepted against what is right.

That the sober and peaceable, Learned and Loyal *Clergie* may still be Encouraged.

That the *People* (those yet unsetled Souls) be no longer *poysoned* : for our * *Sea-monsters still Draw out their Breasts, and in secret Suckle their Young ones*; but the best *Milk* they can give is *poyson.*

Lam. 4. 3. *Quid lamias si Hæreticos appellat humanam faciem, sed peluina corda gestantes? qui tunc Mammam audant, cùm errorem liberè prædicant.* Greg. in loc.

Lastly, that all *Sedition,* with the *close Seminaries* thereof, may (if possible) be Repressed : Love, Peace, Order, with all that is *true* Godliness, be heartily Promoted; that so the God of *Love, Peace, and Order,* in all things may be Magnified, through Jesus Christ our Lord, to whom with the Father and the blessed Spirit, &c.

THE END.